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Pisidia and the Lycaonian Frontier

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## PISIDIA AND THE LYCAONIAN FRONTIER.<sup>1</sup>

(SEE MAP ON PLATE V.)

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1. THE frontier of Pisidia, where it adjoins Lycaonia, is placed wrongly in my *Histor. Geogr.* Chs. Q and V. The district was little known, when I wrote: I had traversed it hurriedly in 1882, 1886, and 1890, in each case only on a single hasty route. The excursion of 1882 resulted in placing Anaboura and Neapolis.<sup>2</sup> No name was discovered in the excursions of 1886 and 1890. Prof. Sterrett explored the district very carefully in 1884 and 1885; but the numerous inscriptions, which he found, unluckily did not contain important topographical indications, and he assigned a position much too far north for the city of Pappa-Tiberiopolis.<sup>3</sup> I shared his view on this critical point, with the result that many other towns were drawn away far north of their true situation, because they stood in some relation to Pappa, and when it seemed to lie away in the north, they had to be placed correspondingly. For the same reason, the Pamphylian frontier was drawn too far north.

In 1900 Mr. J. G. C. Anderson found an inscription of Pappa at Yonuslar, on the road from Pisidian Antioch to Iconium. This discovery

<sup>1</sup> In this paper the following references are frequent; Gelzer (*Ungedruckte und ungenügend veröffentlichte Texte der Notitiae Episcopatum*: *Abh. d. k. Akad. d. Wiss.* xxi., *Abth.* iii. p. 531 ff., Leipzig): Cronin i., ii., iii. (Papers by Rev. H. S. Cronin, in *Journ. Hell. Stud.* 1902, pp. 95 ff., 399 ff., 1904): *Histor. Geogr.* (my *Historical Geography of Asia Minor*, London, 1891): *Cit. and Bish.* (*Cities and Bishoprics of Phrygia*, Parts I and II, Oxford, 1895, 1897): De Boor (*Nachträge zu den Notitiae Episcopatum*, *Zft. f. Kirchengesch.* xii. 3, 4, p. 519 ff. and xiv. 4, p. 573 ff.): Lycaonia (see p. 273, n. 2). I also owe much to Dr. Sarre and Prof. Sterrett. This paper is part of a Report for the Wilson Travelling Fellowship in Aberdeen.

<sup>2</sup> *Mittheil. d. Inst. Athen.* 1883, p. 71 ff.

<sup>3</sup> *Wolfe Expedition*, p. 196, *Epigr. Expedition*, p. 177, two works full of rich material.

upset the system which I had proposed for the district : either the system must be abandoned and the frontiers drawn quite differently in this quarter, or it must be supposed that the single inscribed stone bearing the name of Pappa had been carried from some other place, a fate which often befalls good blocks of marble or other stone suitable for building purposes : thus the Phrygian city of Prymnessos was placed by Franz and Kiepert 30 miles north of its true position, in reliance on a huge block at Seidi-Ghazi, bearing an inscription of Prymnessos<sup>1</sup> ; and many cases of blocks carried far from their original home are known to me. But such suppositions are to be avoided, except on decisive proof : the vast majority of stones are not carried far.

Thus arose a problem for which no solution could be found except through exploration, and in 1901 my wife and I were able to go out and settle for two months at Iconium, where we were joined after a time by Mr. Cronin and Mr. Wathen from Cambridge. We found a second inscription of Pappa-Tiberiopolis,<sup>2</sup> which made it certain that the city must have occupied the important position at Yonuslar. We were prevented from exploring much of the great valley South from Bey-Sheher ; and I resolved to try to examine it in 1902 or at some later time. But when Dr. Jüthner wrote to me in 1901 that he intended to make a journey in Isauria to explore the valley of the Melas, I replied urging him to examine all that great valley, with all its villages, whether or not they had been already visited by Prof. Sterrett. My experience has always been that new inscriptions continually turn up, and that villages where inscriptions have been found ought to be frequently revisited.

Fortunately Dr. Jüthner and his three companions found proof of the sites of Amblada and Vasada ; and in his preliminary *Bericht* he has suggested that Misthia was situated at Fassiller, a great site, which we visited in 1886 and again in 1901. This suggestion will be supported by new arguments in the present paper. The great Castle of Misthia, which Dr. Jüthner seems not to have visited, was examined by Mr. Cronin and Mr. Wathen in 1901, and by Prof. Sterrett in 1885.

These discoveries illuminate the whole subject ; and it seems profitable to treat the frontier lands and cities afresh. There are some points

<sup>1</sup> Franz, *Fünf Inschr. u. fünf Städte Kleinasiens*, with Kiepert's topographical discussion and restoration of Ptolemy's map appended.

<sup>2</sup> Cronin i. p. 101.

Classification.	Strabo and other early authorities.	Ξένοι Τεκμόρριοι.	
Region I.	Antiochia	Ἀντιοχείων	Antiochia (P)
	Anaboura (A)	..	Neapolis (P)
	..	Λιμενία	
	..	Δαβηνεύς	
	..	Τενιανός	
Region II.	..	..	Paphos (P)
	..	..	
	Laodiceia	..	Laodiceia (P)
	Tyriaion (A)	..	Tetrapolis (P)
	Θύμβριον (Xen.)	Ἀζαρεύς Ἐζαρεύς.	[Thyrbriaion (P)]
	Philomelion (A)	Γισζηνός	Philomelion (P)
Region III.	Apollonia	Ἀπολλωνιάτης	Apollonia (P)
	..	Μορδιανός?	Talbot (P)
	Metropolis (A)	Μητροπολίτης	Metropolis (P)
	Apameia (A)	..	Apameia (P)
	..	..	Ouin (P)
Region IV.	Sagalassos (A)	..	Sagalassos (P)
	..	..	Baris (P)
	..	..	Seleucia (P)
	Tymbriada (A)	Μ(ι)συλιάτης?	
	Prostaënnā inscr. 113 B.C.	..	Prostaënnā (P)
	..	..	Konstantin (P)
Region V.	..	Μαληνός πρὸς Χῶμα Σακενόν }	
	Adada (A)	Ἀδαδεύς	Adada (P)
	..	..	Dyrz (P)
Region I.	Pityassos (A)	..	
	..	Ἀσκαρηνός	Parla (P)
	Amblada (A)	..	Amblada (P)

τοί.	Ptolemy.	Coins.	Conc. Nicaen., 325.	Conc. Constant., 381.	
	Antiocheia Pisidiae (Prov. Galatiae) Neapolis Pisidiae (Prov. Galatiae) .. .. ..	ΑΝΤΙΟΧΕΩΝ .. .. .. ..	.. Hesychius Neapolitanus {Aramius Liminensis Erasmius? .. ..	Optimius Antiochenus Lucius Neapolitanus Faustus Liminensis .. ..	Περγάμιος Βασσωνᾶς Μουσώνιος
ρεός.	Pappa Orondensium (Prov. Galatiae) .. Laodiceia Lycaoniae (Prov. Galatiae) Tetaron Lycaoniae (Prov. Galatiae) [Thymbria, Plin.] (Prov. Asiae) Philomelion Phrygiae (Prov. Asiae)	ΤΙΒΕΡΙΕΩΝ · ΠΑΠΠΗΝΩΝ .. ΛΑΟΔΙΚΕΩΝ .. ΑΔΡΙΑΝΟΠΟ. ΦΙΛΟΜΗΛΕΩΝ	Academius Paporum Mustinensis .. Adon Byciae Lycius? .. Telemachus Hadrianopolitanus ..	.. .. .. Themistius Hadrianopolis Theosebius Philomeliensis	{Κύρος Κύριλλος Μεσσαλῶν Θεότεκνος Φλωρέντιος Παῦλος Φ
5 75	Apollonia Pisidiae (Prov. Galatiae) Talbonda Pisidiae (Prov. Pamph.) Metropolis Phrygiae (Prov. Asiae) Apameia Phrygiae (Prov. Asiae) Ouinzela? Pisidiae (Prov. Pamph.)	ΑΠΟΛΛΩΝΙΑΤΩΝ .. ΜΗΤΡΟΠΟΛΕΙΤΩΝ · ΦΡ. ΑΠΑΜΕΩΝ ..	.. .. Polycarpus Metropolitanus Tarsicius Apamensis ..	{Lollianus } Sozopolis {Longianus } Callinicus {Podaliensis Poemandrensis Eustathius Metropolitanus Auxanon presb. Apameae ..	'Ολύμπιος {Longinus Δογγίνος 'Εορτίκιος Παυλίνος 'Αρμένιος
? ?	Sagalassos (Prov. Lyciae) Baris Phryg. Pis. (Prov. Pamph.) Seleuceia Phryg. Pis. (Prov. Pamph.) .. Prostama Pisidiae (Prov. Pamph.) Konane Phryg. Pis. (Prov. Pamph.)	ΣΑΓΑΛΑΣΣΕΩΝ ΒΑΡΗΝΩΝ ΚΛΑΥΔΙΟΣΕΛΕΥΚΕΩΝ ΤΙΜΒΡΙΑΔΕΩΝ ΠΡΟΣΤΑΝΝΕΩΝ ΚΟΝΑΝΕΩΝ	.. Heraclius Barenensis Eutychius Seleuciensis .. .. ..	Ionius (Iovius) Sagalassensis .. .. .. Attalus Prostamensis Helladius presb. Commanensis	{Φωτιανός Φοοντιανός Τιμόθεος 'Αλέξανδρος Protogetos {Eutychius Μανασσῆς Μαρκελλός
νόν }	.. Adada Pisidiae (Prov. Pamph.) Dyrzela Pisidiae (Prov. Pamph.)	ΜΑΛΛΗΝΩΝ ΑΔΑΔΕΩΝ ..	.. .. .. In this place ought to come	Tyrannus presb. Amuranus? Ananias Adadensis Macedo the bishopric Timbrias, wrongly	'Απέλλιος Εὐτρόπιος {Μαξιμίνο Μάξιμος classed b
	.. Parlais Lycaoniae (Prov. Cappad.) Amblada Pisidiae (Prov. Galatiae)	ΤΙΤΥΑΣΣΕΩΝ IVL. AVG. COL. PARLAIS ΑΜΒΛΑΔΕΩΝ	.. .. Patricius Ambladenitanus	.. Patricius {Paradagensis Paraliensis (in Lycaonia)	{Διβάνιος Athanasi (in Lyca

NOTE.—The cities marked (A) in col. I. are quoted by S.

# PISIDIA. (*To face p. 245.*)

Conc. Chalced., 451.	Epistola ad Leonem, 458.	Hierocles, 530.	Concil. 536, 553, 680, 692, 787, 869.	Notes
Περγάμιος Ἀντιοχείας Βασσωῦς Νεαπόλεως Μουσώνιος Λιμένρον πόλεως .. ..	Pergamius Antiochenus Bassus Neapolis Castinus Limenopolis .. ..	1 Ἀντιόχεια 2 Νεάπολις 3 Λιμέναι 4 Σαβῖναι 5 Ἀτμενία	Antiocheia, 536, 553, &c. Neapolis, 787, 869, 879 Λυμναίων, 692, 879 .. ..	1 Ἀντιόχεια 11 Νεάπολις 10 Λιμένρον  5 Ἀτμενία (omitted)
.. { Κύρος Κύριλλος } Σινιανδοῦ Μεσσαλῖνος Λαοδικείας Θεότεκνος Τυραίου Φλωρέντιος Ἀδριανουπόλεως Παῦλος Φιλομηλίου	.. Eugenius Sinnadensium .. .. Florentius Hadrianopolitanus Marcianus Philomeliensis	6 Πάππα 7 Σινήθαρος 8 Λαοδικεία Κεκαυμένη 9 Τυραίων 10 Ἀδριανούπολις 11 Φιλομήλιον	Pappa, 787, 879 Siniandi, 692, 879 Laodikeia, 553, 692 Tyriaion? 879 Hadrianopolis, 536, 553, 869, 879 Philomelion, 553, 680, 692, 787, 879	20 Πάππα  12 Λαοδικεία 7 Ῥαίου 9 Ἀδριανούπολις 2 Φιλομηλίου
Ὀλύμπιος Σωζοπόλεως (Severus 431) { Longinus Talbondanae civitatis, 448 } { Δογγίνος Τυμανδηρῶν πόλεως } Ἐορτίκιος Μητροπόλεως Παυλῖνος Ἀπαμείας Ἀρμένιος πόλεως—?	Politianus Sozopolitanus .. Menophilus Metropoleos Paulinus Apamenus ..	12 Σωζόπολις 13 Τύμανδος 14 Μητρόπολις 15 Ὀπαμία 16 Εὐδοξιούπολις	Sozopolis, 553, 680, 692, 787 (see Malos) Metropolis, 536 Apameia, 553, 787, 879 πόλεως τοῦ Βινδέου, 692, 879	4 Σωζόπολις 17 Τύμανδος 19 Μητρόπολις 6 Ἀπαμείας
{ Φωτιανός, Fonteianus, Φουοντιανός Σαγαλασσοῦ } Τιμόθεος πόλεως—? Ἀλέξανδρος Σελευκείας Protophogenes? { Eutychius Theodosiopolis? 431 Μανασσῆς Θεοδοσιουπόλεως 451 } Μαρκελλῖνος πόλεως—?	.. .. Alexander Seleuciensis .. { Theon Theodorus } Theodosiopolis ..	17 Ἀγαλασσός 18 Βάρις (Bāris?) 19 Σελευκεία ἡ Σιδηρᾷ 20 Τιμβριάδων 21 Θεμισόνης 22 Ἰουστινιανούπολις	{ Sagalassos, 787, 869 Γαλάου, 692 } Baris, 787, 869, 879 { Seleukeia, 553? 692, 787 Leo Seleucia, Agrorum, 869 } { Μαμβιαδέων, 692 Tymbriada, 680, 787, 879 } .. Komanes, 787	3 Σαγαλασσός 8 Βάρις 13 Σελευκεία 16 Τιμβριάδα 18 Ἰουστινιανούπολις
Ἀπέλλιος πόλεως— Εὐτρόπιος Ἀδάδων { Μαξιμίανος } Ζορζήλων { Μάξιμος } classed by Hierocles in Region IV.	Attalus Malinopolis Eutropius Adadenorum Maximus Gortenus	23 Μάλλος (l. Μαλός) 24 Ὀδάδα 25 Ζόρζιλα	{ Malos, 553 Μανσοπόλεως, 692 (Tymandos?) } Adada, 692, 787, 869, 879 .. (in Lycaonia, 536, 692, 787)	14 Ἀδάδα 15 Ζωρζήλων (in Lycania)
.. { Διβάνιος Παρλάου Athanasius Paralii 431 (Egypt?) } (in Lycaonia)	.. Libanius Paralenus ..	26 Τιτυασσός — (in Lycaonia)	{ Totiassos, Petrasos, 787 Τυασέων, 692 } Anthimus, 879 (in Lycaonia, 536, 692, 787)	(in Lycania)

noted by Strabo from Artemidorus and are thus carried back to c. 100 B.C. See also the notes on this Table on p. 273 *infra*.

Notitiae VII., VIII.	Notitia De Boor, A.D. 750.	Notitia IX.	Notitiae I., III., X., XIII.
<p>I Ἀντιοχείας</p> <p>II Νεαπόλεως, Ναπόλεως</p> <p>IO Λιμένων</p> <p>..</p> <p>5 Ἀτενία (omitted by error in VII.)</p>	<p>I Ἀντιοχείας</p> <p>IO Νεαπόλεως</p> <p>8 Λιμένων</p> <p>..</p> <p>..</p>	<p>..</p> <p>IO Ἀναπόλης (omitted by error)</p> <p>..</p> <p>5 Ἀτενόας</p>	<p>I Ἀντιοχείας</p> <p>II. I. Νεαπόλεως</p> <p>8 Λιμένων</p> <p>..</p> <p>..</p>
<p>20 Πάππων</p> <p>(united</p> <p>12 Λαοδικίας καυμένης (τῆς κεκαυμένης)</p> <p>7 Ῥαίου</p> <p>9 Ἀδριανουπόλεως</p> <p>2 Φιλομηλίου</p>	<p>19 Πάππων</p> <p>with</p> <p>11 Λαοδικίας τῆς κεκαυμένης</p> <p>5 Τυραίου</p> <p>8 Ἀδριανουπόλεως</p> <p>2 τοῦ Φιλομηλίου</p>	<p>19 Πάππων</p> <p>Pappa)</p> <p>11 Λαοδικίας τ. κ.</p> <p>7 Τυραίων</p> <p>9 Ἀδριανουπόλεως</p> <p>2 τοῦ Φιλομηλίου</p>	<p>20 Πάπων</p> <p>19 Σινιανδοῦ</p> <p>9 Λαοδικίας Κεκαυμένης</p> <p>5 Τυραίνου</p> <p>7 Ἀδριανουπόλεως</p> <p>In Prov. Amoriana</p>
<p>4 Σωζουπόλεως</p> <p>17 Τυμάνδρου</p> <p>19 Μητροπόλεως</p> <p>6 Ἀπαμίας Κηρού (Κιβωτοῦ)</p> <p>..</p>	<p>4 Σωζόπολις</p> <p>16 Τυμανδοῦ</p> <p>18 Μητροπόλεως</p> <p>6 Ἀπαμίας τῆς Κιβωτοῦ</p> <p>..</p>	<p>4 Σωζουπόλεως</p> <p>16 Τομάνδου</p> <p>18 Μητροπόλεως</p> <p>6 Ἀπαμίας τῆς Κιβωτοῦ</p> <p>21 τοῦ Βινδαίου</p>	<p>3 Σωζουπόλεως</p> <p>14 Τυμανδοῦ</p> <p>19 Μητροπόλεως</p> <p>4 Ἀπαμίας Κιβύρας</p> <p>22 τοῦ Βινδέου</p>
<p>3 Σαγαλασοῦ</p> <p>8 Βάρεως</p> <p>13 Σελευκίας Σιδηρᾶς</p> <p>16 Τιμβριάδων</p> <p>..</p> <p>18 Ἰουστινιανουπόλεως</p>	<p>3 Σαγαλασσοῦ</p> <p>7 Βάρεως</p> <p>12 Σελευκίας τῆς Σιδηρᾶς</p> <p>15 Τιμβριάδων</p> <p>..</p> <p>17 Ἰουστινιανουπόλεως</p>	<p>3 Σαγαλασσοῦ</p> <p>8 Βάρεως</p> <p>12 Σελευκίας τ. Σ.</p> <p>18 Τιμβριάδων</p> <p>..</p> <p>17 Ἰουστινιανουπόλεως</p>	<p>2 Σαγαλασσοῦ</p> <p>6 Βάρεως</p> <p>10 Σελευκίας Σιδηρᾶς ἤτοι Ἀγρών</p> <p>13 Τιμβριάδους</p> <p>..</p> <p>15 Κονάνης</p>
<p>..</p> <p>14 Ἀδάδων</p> <p>15 Ζωζήλων, Ζορζήλων</p>	<p>..</p> <p>13 Ἀδάδων</p> <p>14 Ζορζήλων</p>	<p>..</p> <p>13 Ἀδάδων</p> <p>14 Ζαρζήλων</p>	<p>16 Μαλοῦ ἤτοι Δαδικίας (Δαδηλίας)</p> <p>11 Ἀδάδων</p> <p>12 Ζαρζήλων</p>
<p>..</p> <p>..</p> <p>(in Lycaonia)</p>	<p>20 Φόγλων ?</p> <p>(in Lycaonia)</p>	<p>..</p> <p>20 Παρλέου</p> <p>(in Lycaonia)</p>	<p>18 Τιτυασσοῦ</p> <p>21 Παράλλης (l. Παράλας)</p> <p>(in Lycaonia)</p>

Notitia IX.	Notitiae I., III., X., XIII.
<p>..</p> <p>10 Ἀναπόλης (omitted by error)</p> <p>..</p> <p>5 Ἀτενός</p>	<p>I Ἀντιοχείας</p> <p>II. I. Νεαπόλεως</p> <p>8 Λιμένων</p> <p>..</p> <p>..</p>
<p>19 Πάππων Pappa)</p> <p>11 Λαοδικίας τ. κ.</p> <p>7 Τυραίων</p> <p>9 Ἀδριανουπόλεως</p> <p>2 τοῦ Φιλομηλίου</p>	<p>20 Πάπων</p> <p>19 Σινιανδοῦ</p> <p>9 Λαοδικίας Κεκαυμένης</p> <p>5 Τυραίνου</p> <p>7 Ἀδριανουπόλεως</p> <p>In Prov. Amoriana</p>
<p>4 Σωζουπόλεως</p> <p>16 Τομάνδου</p> <p>18 Μητροπόλεως</p> <p>6 Ἀπαμίας τῆς Κιβοτοῦ</p> <p>21 τοῦ Βινδαίου</p>	<p>3 Σωζουπόλεως</p> <p>14 Τυμανδοῦ</p> <p>19 Μητροπόλεως</p> <p>4 Ἀπαμείας Κιβύρας</p> <p>22 τοῦ Βινδέου</p>
<p>3 Σαγαλασσοῦ</p> <p>8 Βάρεως</p> <p>12 Σελευκείας τ. Σ.</p> <p>18 Τιμβριάδων</p> <p>..</p> <p>17 Ἰουστινιανουπόλεως</p>	<p>2 Σαγαλασσοῦ</p> <p>6 Βάρεως</p> <p>10 Σελευκείας Σιδηρᾶς ἤτοι Ἀγρῶν</p> <p>13 Τιμβριάδους</p> <p>..</p> <p>15 Κονάνης</p>
<p>..</p> <p>13 Ἀδάδων</p> <p>14 Ζαρζήλων</p>	<p>16 Μαλοῦ ἤτοι Δαδιλείας (Δαδηλίας)</p> <p>11 Ἀδάδων</p> <p>12 Ζαρζήλων</p>
<p>..</p> <p>20 Παρλέου (in Lycaonia)</p>	<p>18 Τιτυασσοῦ</p> <p>21 Παράλλης (l. Παράλας (in Lycaonia)</p>



in our explorations which it is right to place before Dr. Jüthner, so that he may use or improve them in the larger Report which he and his co-adjutors are preparing. Pisidia is unusually difficult. There are many lists of its cities, but every one is vitiated by some defect or corruption. Thus, *e.g.*, the list of bishops in A.D. 451 would be of extreme value, had it not been that four of them are mentioned without the names of their cities.

2. The foundation of all study of the ancient topography of this country must lie in a historical Table of the known cities; and the list of Hierocles, as in most Provinces, gives the best order in which to group them. The Pisidian Table given in *Histor. Geogr.* can now be given more completely, by the aid of De Boor and Gelzer; and it is here appended in an enlarged form with corrections.

The order of Hierocles is admirably true to the situation, and our best guide for restoring the topography. It is seen at a glance to fall into five well-marked and easily distinguished Regions: I. the Central or Antiochian, II. the Eastern with Philomelion, III. the Northwestern, with Sozopolis, IV. the Southwestern with Sagalassos as metropolis, finally, V. the Southern group, with Adada as metropolis. There is a dislocation in the list of Hierocles: Timbrias, which he places in Region IV, really belongs to V.: See Section 12. These Regions stand in no relation to the *Regiones* or *χωραι* of early Roman time, Section 3.

The order in the *Notitiae* is obscure. There are three cases of topographical connexion, but they extend only to two or three names and are then broken. They are merely sporadic and accidental;<sup>1</sup> and it is clear from careful examination that the order is not topographical, nor even corrupted accidentally from a topographically arranged list. Yet the order is preserved with little change in all *Notitiae* (allowing for the additions made to the later *Notitiae*); and the comparative study of other provinces in those lists<sup>2</sup> leaves the strong conviction that there must have been some principle of arrangement, though obscured by dislocation (as is the case in most provincial lists).

At the beginning there is an obvious attempt at an order of dignity:

<sup>1</sup> In *Not.* vii. Sozopolis Apameia come together through the loss of Atenia: Limnai Neapolis for a similar reason. The only case of three consecutive names in topographical order is Adada Zorzila Timbrias: it will be shown below why in this one case topographical order rules.

<sup>2</sup> The order in Lycaonia and Isauria is topographical, and easily traced under the obscuring dislocation of parts.

the *metropoleis* of the first four Regions come first. The order in *Not.* viii, ix is the best for study.<sup>1</sup> There follows a second group of four, one from each Region. Thereafter, if we suppose that two dislocations have occurred, through which Nos. 9, 10, and Nos. 14, 15, 16 (the only case of topographical arrangement)<sup>2</sup> have been misplaced, the same arrangement is found to run through five groups, while the sixth group is a topographical one, being simply Region V. Now Prostanna, as we shall see, has been accidentally dropped from all the early *Notitiae*: its addition completes the fifth group. Thus we have a complete arrangement in five 'Tetralogies,' one from each Region, and a sixth which is Region V (possessing only four bishoprics).

The following Table shows the order (instituted doubtless by Justinian, perhaps about 535, certainly after Hierocles, c. 530). In the Table the arabic numeral gives the place in order in *Not.* viii, ix,—to show the dislocations—the Roman numeral designates the Region.

JUSTINIAN'S LIST OF PISIDIAN BISHOPRICS.

1 Antiochia I	5 Atenia I	11 Neapolis I	9 Hadrianopolis II	(Prostanna IV)	(Mallos V) <sup>4</sup>
2 Philomelion II	6 Apameia III	12 Laodiceia II	10 Limnai I	20 Pappa II	14 Adada V
3 Sagalassos IV	7 Tyriaion II	13 Seleuceia IV	18 Conana IV	21 Parlais I <sup>3</sup>	15 Zorzila V
4 Sozopolis III	8 Baris IV	17 Tymandos III	19 Metropolis III	22 Bindaion III	16 Timbrias V

A change in the order was made in many provincial lists at the reorganization by Leo VI. about 900. A change was also made in many of them at some time in the sixth or seventh century, between Hierocles, c. 530, and Epiphani's *Notitia* c. 650. The study of these changes is frequently very instructive for topographical purposes. In the Pisidian list the order was altered after Hierocles (perhaps under Justinian, certainly before 650); but Leo VI., though he altered several bishoprics, made little change in the order.

<sup>1</sup> *Not.* viii. omits Nos. 21, 22: *Not.* ix. omits No. 10 Limnai: *Not.* vii. agrees exactly with viii. but omits No. 5, and thus obscures the order at the start. All these omissions are purely errors in one identical list, arranged perhaps by Justinian, and left unchanged, except as regards Arch-bishoprics, until the revision by Leo VI.

<sup>2</sup> See footnote 1 p. 245.

<sup>3</sup> Parlais, which Hierocles omits, belongs to Region I.

<sup>4</sup> Tityassos does not appear, because probably under Parlais at the time when this order was instituted: see Section 18.

Our theory is that Justinian (about 535?) classified the bishoprics into the six groups; but whether this is true, or a mere phantasy, is hard to say. It implies that in the *Notitiae* several are wrongly omitted, Atenia, Parlais, Malos, and Prostanna-Theodosiopolis; but they certainly were bishoprics in that period (as we see from the Councils); and Atenia is actually given in some lists, and has dropped from others by an error, whose cause is clear.

3. ANTIOCHIA was not in the strict national sense a Pisidian, but a Phrygian city. Strabo, p. 577 describes it among the cities of Phrygia, distinguishing it from other cities of the same name by the epithet *πρὸς Πισιδίᾳ*, pp. 557, 569, 577, and Ptolemy mentions it in 'Pisidian Phrygia,'<sup>1</sup> but wrongly assigns it to Prov. Pamphylia (an error due to the fact that most of Pisidian Phrygia was in Prov. Pamphylia after A.D. 74). Ptolemy mentions it a second time as a city of Prov. Galatia, district (or *Regio*) Pisidia. It was only in the Roman time that 'Pisidia' was extended northwards to include a considerable tract of the country which ethnically was Phrygian.

Its inhabitants were enrolled in the Roman Tribe Sergia, and it possessed the *ius Italicum* (Paulus, *Dig.* xv. 50, 8, 10). The festival called *Genethlia Apollinis* in Acta S. Trophimi (*Act. Sanct.* 19 Sept. p. 12) was doubtless a festival of Men Askaënos, the great god of the city (Hellenized as Apollo, or Dionysos, Latinized as Aesculapius).

An inscription of Rome, incorrectly published by Kaibel *Inscr. Gr. Ital.* No. 933, should be read:—

Μάγνης ἐκ Φρυγίης· Σκυθίῃ δέ με παρθένος Αἴπη  
ἔτρεφ' ἐλαιηρῶι μ' Ἀνθίωι ἐν πεδίωι,  
παλίσκιον λιπόντα Μαγνήτων πόλιν.

(I am) a Magnesian from Phrygia (*i.e.* a native of Antioch the Magnesian colony in Phrygia); and an unwedded damsel Aipe, devoted to the service of the Scythian goddess (Artemis Tauropolos), nursed me in the olive-clad valley of the Anthios,<sup>2</sup> me who left the deep-shaded city of the Magnetes.'

<sup>1</sup> *Cit. and Bish.* i. p. 316.

<sup>2</sup> Kaibel reads *Μανθίωι*, and takes Magnes as a personal name. The river Anthius is mentioned on coins. This interpretation is given on p. 201 of the Introduction to my *Historical Commentary on Epistle to Galatians*, where a fuller account of Antioch is published.

Aipe was one of the hierodouloi attached to the temple of Men.<sup>1</sup> Antioch was a colony from Magnesia *ad Maeandrum*; whether there was any analogy between this colony and that which was sent from Magnesia to Persian Antioch in the reign of Antiochus Soter is uncertain.<sup>2</sup>

The Phrygian situation of Antiochia is also stated in an epigram found in the city, the following line of which has not been explained,<sup>3</sup>

τόνδε σε Μυγδονίη Διονύσιον Ἀν[τιόχεια]

Thee here (in this statue), Dionysius, Mygdonian Antioch [has placed in honour]. 'Mygdonian' in this line means simply 'Phrygian,' Mygdon being an old Phrygian chief.

Lequien wrongly gives Antonius (Antoninus) as bishop of Antiochia in 325: Antoninus was bishop of Antioch in Isauria.

Antiochia was the metropolis of a *Regio* or district of the Province Galatia; and a *centurio regionarius* was stationed there.<sup>4</sup> The *Regio* was called 'Phrygia Galatica,' in Greek τὴν Φρυγίαν καὶ Γαλατικὴν χώραν (Acts xvi 6) or simply τὴν Φρυγίαν χώραν (with τῆς Γαλατικῆς ἐπαρχείας understood, Acts xviii 23). The name Phrygia Galatica, which is preserved in a martyrological fragment, *in urbe Antiochiae Pisidiae ex regione Phrygiae Galaticae*,<sup>5</sup> may be compared with Pontus Galaticus, Lycaonia Galatica. But, as the Roman usage about 'Pisidia' became settled, and most part of the country Pisidia in the old national sense was transferred to Prov. Pamphylia in A.D. 74, the *Regio* around and including Antiochia was called simply Pisidia, and Antiochia itself was styled 'Antioch of Pisidia.'

4. XENOI TEK MORIOI.—The territory of Antiochia seems originally to have included all the country north and north-west and west to the frontier of the Province and to Hoiran Lake. Great part of this district remained in a primitive, non-Hellenized condition, united in the worship of the Great Goddess Artemis of the Limnai (the late G. Hirschfeld first

<sup>1</sup> Strabo, p. 577.

<sup>2</sup> Kern, *Inscr. v. Magnesia*, No. 61.

<sup>3</sup> Sterrett, *Epigr. Journey*, p. 122, No. 93 B. The inscription is said to be badly defaced and the text of the line following this cannot be recovered from the copy.

<sup>4</sup> Sterrett *Epigr. Journ.* p. 122, No. 93 A, who wrongly alters his own correct copy and reads [λ]εγεωνάριον. Compare O. Hirschfeld in *Berl. Akad. Sitzungsber.*, 1891, p. 864.

<sup>5</sup> Quoted from *Menolog. Sirletianum* in *Act. Sanct.* 28 Sept. p. 563: *Galaciae* is the printed reading, a mistake for *Galaticae*. It comes from some old authority.

perceived<sup>1</sup> that the great double Lakes of Egerdir and Hoiran were called simply Limnai). The special seat of this Artemis Limniotis<sup>2</sup> seems to have been near the north-eastern corner of Hoiran-Göl, where the Tzybritzi Kleisoura leads up towards the east: in that pass the splendid army of Manuel Comnenus was annihilated by the Turks on the mountains above without being able to strike a blow.<sup>3</sup> A series of inscriptions found in the villages at the top of the pass, north-west from Antioch, supply a long list of local names, for worshippers came from all sides from a great distance. These worshippers were called Ξένοι Τεκμύρειοι, the Guest-friends of the secret sign (τέκμωρ)<sup>4</sup>; and the inscriptions reveal an interesting page in the social history of the country. The texts and the place-names are collected by Prof. Sterrett in his *Wolfe Expedition*. The most important was first published in *J.H.S.* 1883, p. 25. In 1886 I verified again the text of all the Tekmorian inscriptions. The place-names are all given in *Histor. Geogr.* pp. 409-415. Here I make some additions to the identifications there stated: Askara is the modern Ueskeles, two hours south-west of Bey-Sheher. Esouakome should probably be identified rather with Isba<sup>5</sup> of Pamphylia than (as in *Histor. Geogr.* p. 412) with Soa of the Praipennisais in Northern Phrygia. Lykaones πρὸς ἔνδον, see *Cit. and Bish.* ii. pp. 664, 755 n. Gisza, a village of Phrygia Paroreios, Anderson in *J.H.S.* 1898, p. 113. Hermokome, perhaps in Tchul-Ovasi (Metropolitanus Campus), *J.H.S.* 1898, p. 342. Malos πρὸς Χῶμα Σακηνόν, see below. Sagoue, compare also Aragoue, *J.H.S.* 1897, pp. 419, 421. With the ethnic Τλουηνός, compare Stephanus Byz. ἔστι καὶ ἄλλη Τλῶς πόλις Πισιδίας<sup>6</sup>; which proves that the name should be given as Tlos, not Tloua. On Algounia, see Section 9.

In *J.H.S.* 1883 I interpreted the formula, which often occurs in the

<sup>1</sup> *Histor. Geogr.* p. 172. I add this reference, as I was blamed for not having given Hirschfeld credit for this, one of his best discoveries: my critic looked at one page or so in a large book full of details, and not finding there the acknowledgment, assumed that it was nowhere.

<sup>2</sup> The epithet is not attested for the Goddess here, but I gather it from the hermit described in Section 6.

<sup>3</sup> I take this opportunity of correcting my old paper in *Amer. Journ. Arch.* ii. p. 123 ff., about this battle. The correction is made in *Cit. and Bish.* i. p. 346, and map to ii.

<sup>4</sup> I still hold this view, in spite of the doubts of Ziebarth *Vereinswesen*, p. 67. His objection that τέκμωρ was an old poetic word long dead in the language was answered before he made it in *Histor. Geogr.* p. 411, cp. *J.H.S.* 1883, p. 36. The artificial Greek of this country, being learned from books, used old poetic words.

<sup>5</sup> Isba = Isoua-Esoua: cp. Lagbe-Lagoue-Lagoe, *Amer. Journ. Arch.* iv., p. 16.

<sup>6</sup> I owe this apt quotation to Mr. Arkwright.

Tekmorian lists, ὁ δεῖνα Συνναδεὺς οἰκῶν ἐν Κανδρουκώμῃ as 'so-and-so of Synnada, now settled in Kandrokome;' but in *Histor. Geogr.* p. 411 I discarded this for G. Hirschfeld's interpretation, 'citizen of Synnada, dwelling in Kandroukome (a village of Synnada territory).' But, as no analogy to the latter use of οἰκῶν is known to me, whereas the former use is frequent,<sup>1</sup> I am forced to recur to my original interpretation. Hence Algiza, Algounia, Anagos, Kandroukome, Koumalettos, Mandra, Oborai, Piliganon,<sup>2</sup> can no longer be understood as villages of the territory of Synnada.

5. NEAPOLIS was situated at Kara-Aghatch, six hours south of Antiochia on the great road built by Augustus about 6 B.C., the Via Sebaste which led to Lystra<sup>3</sup> and Parlais, the two great *coloniae* of the south-eastern districts of Prov. Galatia, as well as to Iconium and Cilicia and Syria. Kara-Aghatch was one of the six great cities of the country of Hamid in the fourteenth century;<sup>4</sup> and, according to the almost invariable rule that the great cities of the early Turkish period were also great in the later Byzantine period, Neapolis had the dignity of an *autokephalos* archbishopric from the ninth century.<sup>5</sup> Its rank gradually was raised; in *Not. i.* it is thirty-ninth in the list of *autokephaloi*, whereas in the later *Notitiae* it appears as fourteenth in *Not. ii.*, eleventh in *Not. x.* and xi.

In *Mittheil. d. Inst. Athen.* 1883, p. 71 ff., where this identification of Neapolis was proposed, I argued that Anaboura was the older name of the Pisidian city, which was renamed Neapolis some time between Strabo and Pliny the Elder. But since then I have learned that in most cases (though not universally) such apparent change of name was really a case of a double site. Neapolis was five or six miles north-east from Anaboura on the Via Sebaste; and Anaboura still retains its name as Enevre (as

<sup>1</sup> Compare e.g. *Cil. and Bish.* ii. p. 471, No. 310, *C.I.G.* 2686. The identification of Algounia (Section 9) also disproves Hirschfeld's interpretation.

<sup>2</sup> Piliganon can hardly be connected with Mt. Pelekas in the Phrygo-Bithynian frontier land (Polybius v. 77: Anna Comnena often mentions a village Pelekanon on the north-east edge of this mountain, showing that it is a ridge, extending south-west from Olympus to the Rhyndakos and Makestos).

<sup>3</sup> *Acta Pauli et Theclae*, § 2.

<sup>4</sup> *Histor. Geogr.* p. 390: Ritter, *Kleinasien*, ii. p. 461.

<sup>5</sup> Before the ecclesiastical re-organization by Leo VI., about 900; for its archbishop was at the Concil. Const. 869. Neapolis is a simple bishopric of Pisidia in all the older *Notitiae*, vii., viii., ix. of Parthey, as well as De Boor's *Notitia* of the Iconoclastic period (eighth century). The identification of the archbishopric with the Pisidian Neapolis is stated in *Not. i.* alone.

Prof. Sterrett pointed out). But, while Anaboura is richly situated near the centre of that fertile plain, Neapolis on the great road had a far more convenient position and completely eclipsed the older city, and is often mentioned from Pliny *N.H.* v. 42 onwards, while Anaboura is never named after Strabo. But we cannot infer that Neapolis came into existence between 19 and 75 A.D. As both existed later, so both may have existed before. The direct road from Antiochia the Seleucid garrison town to the Seleucid capital in Syria must have given consequence to a town at Kara-Aghatch; but doubtless the building of the Via Sebaste by Augustus greatly increased its importance. Hence we may confidently say that either Neapolis was founded by Augustus, or it is of even older origin. Now considering that cities founded by kings or emperors almost always received a dynastic name, it is probable that Neapolis was not founded in that way, but simply grew up on the road, and flourished because of its position and commercial convenience. Being on the road, which must have existed as early as the third century to connect Antiochia with Syria, it was naturally more of a Greek and Graeco-Roman city, while Anaboura was the stronghold of the older Pisidian spirit. Both must have been united in one bishopric, for Anaboura dwindled as Neapolis flourished.

The name Neapolis is restored in an inscription, which we found at Khiak-Dede in 1901.<sup>1</sup> Khiak-Dede is at the northern extremity of the Bey-Sheher Lake valley, separated by a low ridge of hills and an easy level pass from the Kara-Aghatch valley; but the natives asserted that the old stones in the village were carried from Kara-Aghatch, and this assertion is confirmed by the terms of the inscription.

6. LIMNAI.—This frequently mentioned bishopric is indicated in a general way by its name, as connected with the double Lake of Egerdir and Hoiran.<sup>2</sup> The view is stated in *Histor. Geogr.* pp. 397, 414, that the special seat of the bishopric was at the north-eastern end, and that the importance of the bishopric was connected with and caused by the Christianization of the ancient local cult of the Virgin Artemis of the Lakes<sup>3</sup> (see Section 4). In corroboration of this view, which is founded on the general facts of succession in Anatolian religious history, we may

<sup>1</sup> It is published, Cronin, i. p. 108: the person honoured belonged to the valley of Anaboura and Neapolis, cp. Sterrett, *Wolfe Exped.* Nos. 328, 329.

<sup>2</sup> The name Limnai is G. Hirschfeld's discovery, Section 4.

<sup>3</sup> See a paper on the Permanent Attachment of Religious Veneration to Localities in Asia Minor, published in *Transactions of Oriental Congress of London*, 1892.



quote the fact that still in a district purely Turkish, on the margin of the Lakes, near the village Ghaziri, in the north-western edge of the mountain ridge which nearly divides Hoiran-Göl from Egerdir-Göl (and which runs up thence north-eastwards bounding the Anthios-valley on the west),<sup>1</sup> there is a Christian holy place dedicated to the Virgin Theotokos, which attracts an annual pilgrimage in summer time from the few old Christian communities of Pisidia (chiefly Olu-Borlu-Sozopolis and Sparta-Baris). There was a monastery, perhaps in the mountains, or in the island opposite Ghaziri, for, we find Ἐπιφάνιος ἡγούμενος τῆς Ἀγίας Θεοτόκου Λίμνης in *Acta Concil. Nicaen.* ii. ed. Labbe p. 343. Thus we have clear proof of the immediate succession of the Virgin Theotokos of the Lake to the Virgin Artemis, while the survival of her worship in other parts of Pisidia, after the Christians of her own district have been for centuries entirely exterminated, is a proof of the great and wide respect in which it was formerly held.

St. Georgius Limniota the hermit, who suffered about A.D. 735 under Leo the Isaurian, was probably connected with the Limnai. He is said to have made his hermitage in Mt. Olympus (*Act. Sanct.* 24 Aug. p. 842). Now there was a village Olympus in this part of Pisidia (*Histor. Geogr.* p. 413); and we may infer that probably either the ridge of mountains just described, or another of the great ridges in Pisidia not far away, was called Olympus. There is unfortunately no clue to the exact position of the village Olympus. This localization of St. Georgius Limniota is of course not certain; there were many places called Limnai, doubtless, in Asia Minor; one is known in Cappadocia (*Histor. Geogr.* p. 294); but there is no other case known of Limnai and Olympus being near one another, and certainly the Pisidian Limnai was the most important place bearing the name, and the one which is naturally understood when the name is used.

7. SABINAI is never mentioned except by Hierocles. In *Histor. Geogr.* pp. 398, 412 it is proposed to read Dabinai in Hierocles, and to connect with it the ethnic Δα[β]ηνεύς<sup>2</sup> in the Tekmorian lists; and this

<sup>1</sup> It is a lofty ridge, Ak-Dagh (wrongly divided into two parallel little ridges by H. Kiepert, who gave a false shape to the Limnai here): it may be Olympus (see next paragraph), and Ghaziri under it Olympokome.

<sup>2</sup> ΔAPH is the reading in my copy, with the note that the surface is injured, and that B is equally possible with P. I noticed this in 1882, and revised it on the stone in 1886. Prof. Sterrett's copy had P simply, 1885.



seems very probable. In any case there can be little doubt that Dabinai or Sabinai must be placed in the lower valley of the Anthios, at or near Gelendos. The town which stood there would naturally be merged in the bishopric of Limnai; and thus Dabinai never appears in the *Notitiae*.

8. ATENIA, (*Not.* viii), or TENIA, as in the Tekmorian lists, corrupted to Atmenia in Hierocles, Atenoa in *Not.* ix. The situation is indicated clearly by the order of Hierocles. Between the group of towns already discussed (which belong to the district east of the Limnai) and Pappa lies the rich district on the north-east of Bey-Sheher Lake (Karalis). There must have been in this district a town of some importance, and no name in Hierocles except Atenia can be placed here. The exact site is probably at or near Kirli or Kirili, where there are numerous inscriptions and a milestone whose shape<sup>1</sup> and size mark it as of early date.

Native reports formerly led me to place the chief site of this plain four miles north at Monastir.<sup>2</sup> Whether the actual site was at Kirili or at Monastir, can be settled only by more careful and minute examination. The course of the Via Sebaste, which went from Monastir direct to Selki-Serai, without touching Kirili, favours Monastir; but our visit to Monastir in 1901 was disappointing, for we found few traces of a town on the place, and Prof. Sterrett also describes the ruins as 'unimportant.'

The line of the Via Sebaste is proved by a bridge of very fine work (doubtless the original Augustan structure) near the village of Geurunmez, 1½ hrs. east from Kirili; but a branch of the Via must have gone through Kirili to Bey-Sheher, where are ruins of another great bridge of Roman work, while several milestones are found in the villages south of Bey-Sheher.

One objection to this assignation must be noticed. It might be expected that the town in this rich neighbourhood on a great road would have struck coins. Hence there is some temptation to place here, not an obscure place like Atenia, but some more important place, striking coins, like Tityassos. But this objection has no real strength. Neapolis, Anaboura, Dabinai, Limnai, are in as favourable and wealthy positions as Atenia: Neapolis in even a better position. Yet none of them struck

<sup>1</sup> A roughly squared pedestal from which springs a round pillar tapering slightly: the total height is fully six feet. All such stones known to me are early. A *terminus*, a square pillar standing on a separate round basis, dated 135 A.D., *Histor. Geogr.* p. 172.

<sup>2</sup> *Amer. Journ. of Arch.* i. p. 146.

coins. Obviously, they were oppressed by their proximity to the great metropolis, Antiochia; and we must understand that the latter exercised certain powers over them and over Atenia, and struck coins for the whole group.

Atenia is omitted in *Not.* vii. (*Notitia Epiphani* in Gelzer), but the similar lists *Not.* viii. and ix. show that the omission is a mere error of the scribe deceived by the similarity of the following name *Apamia*. Atenia was a bishopric under the earlier system. Perhaps it dropped out at Leo's reorganization about 900, having been destroyed in its defenceless situation during the Arab wars, for it never occurs in the later *Notitiae*, whereas Siniandos further east on the road to Iconium in a stronger position was made a separate bishopric by Leo.

9. PAPPÀ.—At Selki-Serai, about three hours east from Kirili, the valley of the Lake is bounded by the hills; and the road to Konia ascends a steep slope to cross a pass. This hilly country bounding the Lake valley is the land of the tribe Orondeis, who had two cities Pappa and Misthia,<sup>1</sup> the former far more important under the early Empire, the latter rising to greatness only in the Arab wars. Pappa-Tiberiopolis was at Yonuslar, Section 1.

The name Orondeis is perhaps distinct from that of a city Oroanda, mentioned by Polybius<sup>2</sup> and Livy as sending ambassadors to Manlius Vulso. We can hardly suppose that this obscure eastern mountain tribe could send envoys and money to a Roman general in 189 B.C. There must have been a town Oroanda further west, perhaps about Seleukeia in a more civilized region. The double vowel is characteristic of Pisidia. The ethnic 'Οροαννέως (found in inscr. of early date, *Class. Rev.* 1898, p. 275, *B.C.H.* 1880, p. 401), may be assimilated from 'Οροανδέως: the proper name Oroandês in Crete, Plut. *Aem.* 26, Livy 45, 6.<sup>3</sup>

Pappa makes the transition to *Regio* ii. in the list of Hierocles, viz. Paroreios with the cities Siniandos, Laodiceia Katakekaumene, Tyriaion, Hadrianopolis, Philomelion. As to these there is little to add to what is said in *Histor. Geogr.*, except about Siniandos (Sect. 10) and Tyriaion, which is usually placed at Ilghin, and was certainly not far from it. Ilghin

<sup>1</sup> Ptolemy, v. 4, where 'Ορονδικὸν ἔθνος should be read.

<sup>2</sup> Polybius has only 'Οροανδεῖς: Livy *Oroanda*: Pliny, v. 24 *oppida Oroanda, Sagalessos*: Part of Taurus was called Oroandes, Pliny, v. 27 (98).

<sup>3</sup> With Oroandês-Oroanda compare many similar pairs, Kidramouas-Kidramos, &c. See Section 13 and *Mithr. Inst. Athen.* 1883, p. 74.

seemed to me to be the site, not of a city, but of a village, the ancient Algounia (Sect. 4).<sup>1</sup> Philomelion was chief city of this Region, in ancient and modern times alike. Kaballa among the Orondeis still seems to me to be at Tchigil, not at Kavak (a place of no importance).

10. SINIANDOS, which sent its bishops to the Councils of 451 and 692, is omitted in the early *Notitiae*. It seems to have been at first an unimportant place, and may have been united in the same bishopric with Pappa, for the names alternate: 451, 458, and 692, Siniandos, 325 and 787 Pappa. Siniandos was situated at the eastern end of Baghirsak-Dere, on a large mound about two miles west of Kizil-Euren.<sup>2</sup> This high-lying valley became a great Christian centre, and the lofty castle Assar-Kalesi, overhanging it and the Dere on the north-west, must have strengthened it and given it importance in the Arab wars. This castle is mentioned by Ibn Khordadbeh, p. 74, as Hisn Sinnâda. On the numerous rock churches a mile south-west of Kizil-Euren, see Cronin I and Strzygowski, *Kleinasien, ein Neuland der Kunstgesch.* p. 146. From its growing importance Siniandos was made a distinct bishopric, perhaps by Leo VI. about 900. Both Pappa and Siniandos appear in the lists of the Council of 879; but this does not prove that they were then distinct bishoprics. There were at that time many rival pairs of bishops, Ignatian and Photian, contending for the same see. If Pappa took one side and Siniandos the other, this would help to cause their separation. On the double bishopric, see Section 25.

My old suggestion,<sup>3</sup> that Siniandos was at Khadyn-Khan four hours west of Laodiceia Katakekaumene, is unsatisfactory: probably the stones of the Khan are mostly carried, and there was only a village of Laodiceia there. That seems to be the fair inference from the inscriptions.

The exact form of the name is not certain: Siniandros, Sitriandos, Sintriades, Synnada, Sinnâda, Synandros, Sinethandos also occur. See Section 25.

11. The third Region of Pisidia in the list of Hierocles is on the west, separated by a wide gap from the second. It contains the names Sozopolis, Tymandos, Metropolis, Apameia, Eudoxiopolis-Bindaion. Here also it is

<sup>1</sup> In Ovid, *Met.* viii. 719 read Tyrieius, cp. 621.

<sup>2</sup> Mr. Cronin and my wife and I explored it in 1901. Dr. Jüthner, who calls it Eüktö, saw it in 1902; and he will I think find it marked in the sketch map which I sent him before his journey. Assar-Kalesi was explored at the same time by Mr. Wathen and my son.

<sup>3</sup> *Mittheil. Inst. Athen.* 1888, p. 233, repeated in *Histor. Geogr.* 400.

unnecessary to say more than has been said in *Histor. Geogr.* pp. 400–405, *Cit. and Bish.*, i. p. 316 ff.<sup>1</sup> Sozopolis was the chief city of this district, as Apameia lost its former importance in the fourth century, *Cit. and Bish.*, ii. pp. 445, 509. Bindaion was closely connected with Sozopolis by road, and must be classed to this Region.

It will be seen below that the identification of Eudoxiopolis in Hierocles with Theodosiopolis of the early Councils<sup>2</sup> must be abandoned. But, if the reference to Theodosiopolis is cut out, the rest of what is said about Eudoxiopolis-Bindaion in the places just quoted seems right, though certainty is unattainable in the lack of evidence.

The identity of Talbonda and Tymandos is a curious point, vouched for by *Acta Concil. Ephes.* 448, and by no other authority. It would have been scouted if that reference did not prove it (see *Histor. Geogr.* p. 402).

12. In Region IV. were Sagalassos (the chief city), Baris,<sup>3</sup> Seleukeia, Timbrias, Themisonios, Justinianopolis-Konana. But Timbrias seems misplaced. It can indeed be attached to this Region; but is much more naturally attached to Region V. Probably we must suppose a dislocation in Hierocles (as in so many other cases), through which Timbrias got out of place. The Syriac Acts of Concil. Const. 381 give Salagassos. Gelzer, *Byz. Zft.* 1903, p. 129 is disposed to regard this as a corruption; but it is a true local form,<sup>4</sup> seen in the Selgessos of Strabo, p. 569. On Seleukeia see Section 18. The epithet Sidera applied to it is obscure: compare Ancyra Sidera in Phrygia. On Tymbriada-Tynada see note in *Oest. Jahresh.* i. p. 96 f. (*Beiblatt*).

In Hierocles the name beside the dislocation (as often) is corrupt. It is evidently taken from a bishopric, ὁ *Θεμισονίου*, from which in his usual way he elicited Themisonios. But *Θεμισονίου* also is corrupt. The signature was probably *ἐπίσκοπος Θεοδοσίου* (with *πόλεως* lost)<sup>5</sup> corrupted into *Θευσοδίου* and *Θεμισονίου*.

<sup>1</sup> Add to p. 316 that Pisidike in Polyb. 22, 5, 14, is not a synonym for Pisidia, but means the enlarged Pisidia = Pisidian Phrygia of Ptol. v. 5, 4 (where *Πισιδίας* has been transposed to follow *Σελεύκεια*, the Latin *Pisidiae Phrygiae* is right): *Φρυγίαν τὴν ἐφ' Ἑλλησπόντου καὶ τὴν Πισιδικὴν*.

<sup>2</sup> Supposing that the form *Θεοδοσιούπολις* was corrupted to *Εὐδοξιούπολις*.

<sup>3</sup> Baris means wall or tower (Hesychius): “a construction” is evidently the fundamental sense of the word: is it Pisidian?

<sup>4</sup> Gelzer rightly admits this as a possible explanation.

<sup>5</sup> Parts of words are often lost in the lists: thus at Concil. Const. 536, in one case Theopolis is mentioned, but other passages prove that Theodosiopolis is meant. Thampsii (for Themisonii) in

Theodosiupolis, which was a bishopric in 451 and 458, can hardly have been omitted by Hierocles, who usually agrees closely with the lists of that century, so far as they have been preserved. It must correspond to some town (probably an important one), which bore another name during the earlier centuries. That town was Prostanna.

13. PROSTANNA (falsely named by Ptolemy Prostama) was an important city with a considerable coinage under Pius and later Emperors. It is mentioned as Prostaënnā in a Delian inscription of the second century B.C., when it sent three envoys to honour M. Antonius quaestor propraetore. It was a bishopric in 381. Thereafter it disappears; and leaves not a trace of its existence. We explain that it must have taken the name Theodosiopolis; and thus we trace it through the records down to the time of Justinian. But how then explain its sudden subsequent disappearance? As both Theodosiopolis and Prostanna disappear it is easier to explain why both pass out of existence, if they were one bishopric. Presumably, this bishopric for some reason was united with some other.

In *Histor. Geogr.* p. 407, the suggestion is made that Prostanna was situated on the south and south-west shores of Egerdir Lake. This clears away many difficulties. A city is wanted for that rich district, and the order of Hierocles places this city in that neighbourhood.<sup>1</sup> Either Hierocles omits the city of that district, or he places there Themisonios.

Mt. Viaros is the characteristic feature of the coinage of Prostanna, and the lofty conical peak of Egerdir, rising from the edge of the Limnai, is the most striking feature of this whole region. The sight of this peak in 1886 suggested to me that it must be Mt. Viaros; and those who have seen Mt. Argaios dominating Caesareia in nature and on the coinage will understand how the peak of Egerdir dominates Prostanna and characterizes its coinage. See photograph in Dr. Sarre's *Reise in Kleinasien*, Pl. 68.

A Pisidian city which was sending envoys to Delos, and honouring a Roman official in the second century, must have been situated towards the west of Pisidia, not in the far eastern part of that country. The situation of Egerdir is therefore suitable.

M. Doublet, who publishes this inscription *B.C.H.* 1892, p. 155, connects it with the government of Prov. Cilicia by M. Antonius, and some lists appears as Thampsioupolis in others. On Θευ- for Θεο-, see *Cil. and Bish.* ii. p. 737. -δοσ- transposed to -σοδ- is a common error: cp. Academius of Pappa corrupted to Acumedius in *Concil. Nicaen. Acta*: see p. 272.

<sup>1</sup> The order becomes all the clearer, when Timbrias is recognized as misplaced.

therefore infers that Prostanna was connected with Cilicia (which would tend to place it in the east or south-east of Pisidia). But the inscription styles Antonius *quaestor propratore*, whereas he governed Cilicia with the title *pro consule*. The reference must be to his office in Prov. Asia in B.C. 113 during his quaestorship with praetorian power. Hence Prostanna must be in a part of Pisidia which was likely to be brought into relations with the governor of Prov. Asia.

The date 113 is supported by another Delian inscription in honour of M. Antonius, which M. Homolle dates about 115,<sup>1</sup> it belongs to the same year as the Prostanna inscription.

The inscription gives the people as *ὁ δῆμος ὁ Προσταεννέων Πισιδῶν*. The spelling Prostaenna is evidently an attempt to represent a Pisidian vowel sound unknown to Greek, probably a modified *a*. The same vowel occurs in the river-name *ΟΡΑΕΝΔΟC* on coins of the neighbouring Seleukeia. In his *Kleinas. Münzen* ii. p. 399 M. Imhoof-Blumer points out that the river is more correctly read *ΟΥΑΕΝΔΟC*, and on other coins is called *ΟΥΑΙΝΔΟC*; the pronunciation of the Pisidian sound is here represented in two different ways. All coins of Prostanna spell the name with simple *a*, abandoning the attempt to represent the sound more correctly.

It is uncertain whether the name Theodosiopolis indicates a new foundation on a different site from Prostanna, or merely a change of name for the one city. Prostanna was closely connected with Viaros, while Egerdir close under Viaros must certainly have been the site of Theodosiopolis from its military strength. But the wealth of Prostanna lay in the plain on the south of the Egerdir Lake, in the low rich land along the river Tioulos, which flows south from the Lake till it is lost in a series of holes in the mountain;<sup>2</sup> and perhaps the site of the Roman city may be found there. Egerdir is in a bare and narrow situation.

In this position it was natural that the bishopric of the open Limnai should find its chief seat in late times at Egerdir. The religious importance of the site at Egerdir is inherited by the monastery on the island Nesi, off the promontory of Egerdir (the modern name is the ancient *ἀκρωτήριον*). In this monastery we may recognize the ecclesiastical centre

<sup>1</sup> The *nomen* is lost, but M. Doublet's restoration *Μαῦρκον[Ἀντώνιον Μαῦρκου υἱόν] ταμίαν καὶ ἀντιστράτηγον* is almost certainly right, as the praenomen, title, and style agree. M. Homolle published it without restoration, *B.C.H.* 1884, p. 131, but specified the date as above.

<sup>2</sup> I have described them in the *Athenaeum*, 1886, p. 38 (Jan. 2).

which was united with the home of the Theotokos Limniotis in the double bishopric Limnai of the later *Notitiae*. Some time a *Notitia* may be found with the full title *ὁ Λιμνῶν ἦτοι Θεοδοσίου* (or even *Προστάνων*).

14. One Region of Pisidia remains, the southern and south-eastern frontier towards Pamphylia. This is a peculiarly mountainous and difficult country. The cities are given by Hierocles as Mallos, Adada, Zorzila, Tityassos, to which should be added Timbrias, misplaced in his list. Adada and Timbrias are placed correctly in *Histor. Geogr.*, and there is no evidence of importance to add.

Though on the map Tityassos seems nearer Adada than it is to any other metropolis, yet in actual convenience of communication it should go with Antiochia, like all the rest of the Lake valley. The road to Adada is very bad, not really a road, but simply a track across pathless mountains. For the moment, however, we follow the superficial appearance of the map, and leave Tityassos in Region V.

15. MALOS. Hierocles and some *Notitiae* give the name as Mallos, but others, with the inscriptions and the coins, have Malos (accented oxytone).

G. Hirschfeld mentions Mallos-Ova among the mountains south from Bey-Sheher Lake;<sup>1</sup> and this situation for Mallos was assumed as probable in *Histor. Geogr.* p. 408. I have never seen that district; but Mr. Anderson explored it in search of some evidence about Malos; and he reports that he could not hear of Mallos-Ova in that district, and thinks the name rests on some error.

In 1901 it occurred to me that the important Pisidian site called by Schönborn, the discoverer, and by Prof. Sterrett, Malek-Kalesi should be Male-Kalesi, keeping the original name. This site is in the district where the order of Hierocles would lead us to look for Malos, at the western end of Division V of Pisidia.<sup>2</sup> It lies so close to the Pamphylian frontier that it might easily be taken as included in Pamphylia Secunda; but all the Pamphylian cities are readily accounted for without coming so far as Male-Kalesi, as is shown in a survey made elsewhere.<sup>3</sup>

<sup>1</sup> See his *Vorläufige Reisebericht* in Berl. *Monatsberichte*, 1879, p. 301.

<sup>2</sup> This suggestion was adopted at once by Mr. Anderson, and incorporated in his excellent map of ancient Asia Minor (published by Murray, London). Probably the false form Malek is due to popular etymology seeking a meaning (Arab Maliku, king).

<sup>3</sup> *Cit. and Bish.* i. pp. 316-328: *Amer. Journ. Arch.* 1888, pp. 6 ff., 264 ff.



Male-Kalesi, therefore, was probably in Byzantine Pisidia; and, if that be so, there is little doubt that it must be the site of Malos. M. Imhoof-Blumer has discovered that it struck coins<sup>1</sup> with the legend ΜΑΛΗΝΩΝ; and this suits better a position in the west than in the wild and rude parts of Taurus, where the supposed Mallos-Ova was placed. Malos πρὸς Χῶμα Σακηνόν, which is mentioned in the Tekmorian lists, *Histor. Geogr.* p. 413, must doubtless be this Malos. I have not seen this site.

Khoma Sakênon is an unsolved problem, and remains for future explorers to discover. It is perhaps a mountain. The suggestion about the mountain in *Amer. Journ. Arch.* 1888, p. 281 is wrong.

In some late Notitiae the bishopric is styled ὁ Μαλοῦ ἡτοι Δαδιλείας. Dadileia may be the great monastery of Kodja-Assar, described very briefly by Prof. Sterrett *Wolfe Expedition*, p. 311 in such a way as to make one long for a fuller account and plan of the place. The ancient population of the Kestros valley south and east of Malle-Kalesi for some distance, and of the middle Eurymedon valley, seems to have entirely disappeared and to have been replaced only by a few nomads, as we may infer from Prof. Sterrett's account of both districts (which I can confirm from what I have seen of the Eurymedon valley and of the parts of the Kestros valley east of Male-Kalesi). The same applies to the rough mountain districts south of the Bay-Sheher Lake valley. Perhaps it is for this reason that so few ancient names seem to be preserved in these districts as contrasted with those on the west, Sparta-Baris, Minassun-Minassos, Geunen-Konana, Girme-Cremna, Aghlason-Sagalassos, &c., and on the south-east, as Ormana-Erymna, Godena-Katenna.

16. With this site fixed for Malos, the rest of Hierocles' list becomes clear. The remaining two sites lie further east. One must be placed in the middle Eurymedon valley, somewhere near Kassimler. Here only an unimportant town can be looked for, as communication is extremely difficult; and the order of Hierocles places here the obscure town of Zorzila, Zarzela, or Dyrzela.

17. TITYASSOS. The order in Hierocles puts this city east of Zorzila; and we find a suitable site in the valley on the south coast of Bey-Sheher Lake at Ivrim-Kalesi, two or three miles east of Kashakli, and about eight

<sup>1</sup> *Kleinas. Münzen*, ii. p. 385.



from the Lake. We visited this site in 1890:<sup>1</sup> it is on the summit of a hill, at the extreme northern end of the mountainous country which bounds the plain of Bey-Sheher Lake on the south. From Ivrim-Kalesi one looks right over the plain to the Lake; but it is too far from the Lake to be connected with navigation, and therefore it cannot be Parlais.<sup>2</sup> Yet it is in a good situation, enjoying easy communication with Antiochia and the civilized regions, and commanding a large extent of the fertile plain by the Lake. Hierocles requires that Tityassos should be in this country; and the site is suitable for Tityassos, which struck a few coins.

The walls of Ivrim-Kalesi were fairly complete, and in some places still of considerable height, when we saw the place; but for the reason stated in the following section I can speak only from indistinct memory of 14 years ago.

To judge from the map the road from Ivrim-Kalesi to Pisidian Antioch should go up the west coast of Bey-Sheher Lake; but I was assured that this is a bad road, impassable for wheels, especially in the southern part. Tityassos therefore communicated with Antiochia by way of Bey-Sheher. This is important in its bearing on the Roman road-system and the situation of Parlais Colonia, which we must now consider. It implies that Bey-Sheher must have been in Byzantine Pisidia, for it is improbable that communication between the metropolis of a Province and its subject city should lie through another Province.

18. PARLAIS, one of Augustus's Pisidian *Coloniae*, with a considerable coinage must have been an important city. It was built to overawe the mountaineers of Pisidia and Isauria, especially the Homonades.<sup>3</sup> It was far enough east to be reckoned by Ptolemy in Lycaonia, while the *Notitiae* and Councils place it in Prov. Pisidia. The conditions are more fully and quite correctly stated in *Histor. Geogr.* p. 391. 'Such a site can only be found at the south end of Lake Karalis (Bey-Sheher) or between Karalis and Trogitis.' 'There remains only the difficulty of selecting the exact site.' Hence I looked for Parlais at some strategic point 'near the important road from Antiochia and from Iconium to the coast at Side,' a

<sup>1</sup> Mr. Hogarth was with me. Mr. Headlam was inspecting Uzumla-Monastir, which he reported to be unimportant and not worth a visit.

<sup>2</sup> See Section 18.

<sup>3</sup> I have pointed out in *Christ Born in Bethlehem*, p. 230 ff., that the Pisidian *Coloniae* belong to the period when the Homonades were conquered by Sulpicius Quirinius, probably in 8-6 B.C. (not in 3-1 B.C., as Mommsen says). They were part of the plan of operations, and the date 6 B.C. shows how vigorously operations were carried out.

point 'adapted for striking in several directions.' Now the road from Antioch and from Iconium to Side must have passed by Bey-Sheher : no other way is possible : it must go down the valley of the Melas.

At Ivrim-Kalesi in 1890 we observed that the road from Bey-Sheher turns southward round the foot of the hill which is crowned by the ruins and leads up into Taurus. I was told by the natives that it was a highly important road, the best route from Konia and Bey-Sheher to the Pamphylian coast, going through Ibrade and practicable for waggons.<sup>1</sup> I concluded that this must be the road shown on the Pentinger Table from Iconium to Side ; and that this city, which commands it at the entrance to the mountains, must have been a place of corresponding importance. Ivrim-Kalesi, therefore, seemed to be the strategic point I was in search of ; and in a postscript printed on p. 495 of *Histor. Geogr.* at the end of the index I identified it with Parlais. The postscript was written immediately after I reached home ; but, from the loss of a book containing notes and inscriptions on this part of our journey, I could not give the name of the site, and learned it only from Dr. Jüthner.

In reading Dr. Sarre's first account of his journey in 1894, *A.E.Mitth. Oest.* xix. 31, I thought that the site Parisbelaeni, where he places Parlais, was the one which I had visited, and said so in *Jahreshefte Oesterr.* 1898, Beiblatt, p. 96 : but the fuller account and larger map given in his book showed that this was a mistake. Parisbelaeni lies south from Kashakli.

In 1900 Mr. Anderson reported that the Taurus road is not, and probably never was practicable for wheels, being a mere track over extremely rough mountains, also that both Parisbelaeni and Ueskeles (where Dr. Sarre placed Karallia)<sup>2</sup> are merely sites of ancient villages, not of cities. Unfortunately he did not find Ivrim-Kalesi.

Parlais, then, could not be situated at Ivrim. This is confirmed by the coins, with the type of a galley.<sup>3</sup> Parlais was situated on a navigable water ; and this can only mean that it was on Bey-Sheher Lake. Now Bey-Sheher commands the navigation of the Lake : at no other point which I have seen is there a possible harbour : here, at the exit of the river from the Lake, there is deep water close up to the land. Previously, when I placed Parlais at Ivrim-Kalesi, I thought that Karallia was at

<sup>1</sup> On this see below.

<sup>2</sup> I believe that Askara was situated at Ueskeles : see Section 5, above.

<sup>3</sup> Imhoof-Blumer, *Kleinas. Münzen*, ii. p. 420.

Bey-Sheher and derived its name from the Lake Karalis. But Pamphylia did not reach so far north (section 18). This identification of Parlais with Bey-Sheher is reported in *C.I.L.* iii. Suppl. No. 12143.

It may be objected that both Sarre and Jüthner declare that no remains of ancient life are found in Bey-Sheher. I would reply: (1) there are remains: Sir Ch. Wilson copied inscriptions there in 1878: it seemed to me in 1901 an evident ancient site, but like all places which have been continuously great through the Middle Ages, the old stones have mostly disappeared. The splendid early mosques have been built out of old marbles reworked. At Bademli, I was assured that the marble, on which Sterrett No. 311 is, had been dug up a few years ago at Bey-Sheher. (2) The great importance of the situation proves that there must always have been a city here. There is excellent fishing,<sup>1</sup> and a ruined Roman bridge over the Irmak, close to its exit from the Lake. (3) Bey-Sheher was one of the six great cities of Hamid in the fourteenth century; and it is a rule that the great cities of that time were bishoprics or archbishoprics in later Byzantine time. (4) Two Latin inscriptions, out of three which we copied at Bademli, point to a Colonia (*C.I.L.* iii. 12143, 12144): stones at Bademli probably come from Bey-Sheher, one hour distant.<sup>2</sup>

Parlais was a bishopric in 381, 451, 692, 879.<sup>3</sup> Why, then, is it omitted in Hierocles and the early *Notitiae*. The omission in *Not.* vii., viii., is probably accidental, for Parlais appears in ix., and there seems to have been no change in the bishoprics (apart from the dignity of autokephalous archbishoprics) until Leo VI. In Hierocles also it may perhaps have been omitted accidentally, for it might be expected after Tityassos according to topographical order; and the end of a list is specially liable to mutilation. But we cannot be sure that Hierocles ever mentioned Parlais; for probably ὁ Τιτυασσοῦ καὶ Παρλάου in earlier time was a single bishopric. There is no mention of Tityassos in any Council before 692; and there is no place for it in the hypothetical order of Justinian.

<sup>1</sup> I think I was told in 1886 about the fishing; but I cannot guarantee the accuracy of the statement.

<sup>2</sup> It may be only the chance of a common name, yet it is worth noting that the name Diomedes occurs on coins of Parlais (Imhoof *Kleinac. Münzen*, ii. p. 420), and Diomedes Aug. dispensator on one of those inscriptions. The Latin inscriptions are on the common stone of the district: one Greek inscription is on marble, the other (Sterrett, No. 310) perished in a burning house shortly before we visited Bademli in 1890.

<sup>3</sup> Academius 325 is given by Lequien as bishop of Parlais: he was bishop of Pappa (Papa). Athanasius Paralii in Concil. Ephes. 431 was Egyptian.

Now one of the two names in such a double bishopric is often dropped from his title: thus, to take a Pisidian example, Leo Agrorum is mentioned in *Actio* x. of *Concil. Const.* 869, Λέων Σελευκείας in the final signatures, but *Not.* i. shows that he was bishop Σελευκείας ἥτοι Ἀγρῶν.<sup>1</sup> Though Hierocles's authority mentioned ὁ Πάππων ἥτοι Σινηθάνδου (from which he rightly placed the two towns), yet Tityassos may have been mentioned by it without the alternative title. In many other cases, where his authority omitted the alternative, he does so likewise: so with Apollonia, Agrae, Minassos, Dadileia,<sup>2</sup> to take only Pisidian examples. See Section 25.

In De Boor's *Notitia* (a transitional one of the Iconoclastic period older than *Basilii Notitia*), neither Parlais nor Tityassos occurs, but ὁ Φόγλων, which, if not a mere corruption, must be a title summing up the two. See p. 273, Notes on Table, 2.

The military history may be quoted. Bey-Sheher or Parlais was the strategic point in the Roman system. But in the Arab wars the strong Castle of Misthia (Assar-Kale) became far more important for reasons which I have often described:<sup>3</sup> it dominates the whole region. Hence Misthia succeeded to the military power of Parlais, and ranked *autokephalos* before 869.

19. To complete this survey of Pisidia, we must treat the south-eastern frontier: the other frontiers are certain. The Lycaonian frontier is complicated by the fact that in 297–371,<sup>4</sup> Prov. Pisidia adjoined Prov. Isauria, and Southern Lycaonia was divided between them, while Northern Lycaonia belonged to Prov. Galatia. About 370–372 Prov. Lycaonia was carved out of those three Provinces. The *Acta Concil. Nicaen.* A.D. 325 are almost our sole authority for the frontier, 297–371; but fortunately they are nearly sufficient. They show that Amblada was in Prov. Pisidia, Vasada and the Homonades in Prov. Isauria. They leave Misthia and Lystra<sup>5</sup> uncertain; but it will be proved below that Misthia

<sup>1</sup> The name, therefore, was Agroï, if we can trust the *Concil.*, not Agrai (G. Hirschfeld and *Histor. Geogr.* p. 406). But the text of the *Acta Concil.* is often bad in regard to proper names. The modern form Aghras is consistent equally with Ἀγρούς and Ἀγρὰς.

<sup>2</sup> On Apollonia *Histor. Geogr.* p. 400, on Minassos (which must have gone along with Baris), p. 406.

<sup>3</sup> *Histor. Geogr.* pp. 332–3: *Influence of geographical features on history in Asia Minor* (Geograph. Journal, Sept. 1902, p. 261).

<sup>4</sup> Both dates are only approximate.

<sup>5</sup> Lequien probably errs in taking Tiberius as bishop of Lystra in 325: he was bishop of Ilistra: the difference is a delicate one, where spelling is so uncertain, but a consideration of all the variants points clearly to Ilistra.

was in Prov. Isauria; and it may be regarded as pretty certain that Lystra must have gone along with Iconium, and belonged to Prov. Pisidia.

The Pamphylian frontier included the west coast of Seidi-Sheher Lake (Trogitis), probably the town of Seidi-Sheher (Dalisandos), and the whole Melas valley. In *Histor. Geogr.* I wrongly extended it to Bey-Sheher. The cities Karallia, Lyrbe, Kolybrassos (*Histor. Geogr.* p. 395) must be sought on the hilly country sloping to the southern sea. The coinage points to that view.<sup>1</sup> Stephanus makes Carallia a city of Isauria; but no one ever extended Isauria to Bey-Sheher. We must look for Carallia near the frontier of Cilicia Tracheia, and separate it entirely from Lake Karalis. In *Concil. Ephes.* 431 *Μαρκιανὸς Κοραλλίας*<sup>2</sup> is rendered in Latin *Marcellinus (sic) Carissorum*. In *Concil. Const.* 536 *Θεόδωρος Κασσατῶν* is rendered also *Carissorum*. Is Carissa in both cases a mere error (so *Histor. Geogr.* p. 417), or should we see here an indication<sup>3</sup> that Kassai and Karallia were in a district Carissa? Kassai was certainly on the southern slope, back a little from the sea (*Histor. Geogr.* p. 417).

20. AMBLADA.—Prof. Sterrett proved that there were two cities, one on each side of the Irmak on its course from Lake Karalis to Lake Trogitis. The long-sought city Amblada was discovered at one of these sites, Assar Dagh, on the west side of the Irmak, by Dr. Jüthner and his companions in 1902. Many Xenoï Tekmorioi came from Amblada, and the connexion is emphasized by coins with legend *Φίλο(ι) Ἀρτέμ(ιδος)*.<sup>4</sup> Considering the uneducated character of the Xenoï, we are not surprised that Philostorgius 5, 2, calls the people rude and uneducated: see *Histor. Geogr.* p. 334. He also says that it was in an unhealthy locality. Bey-Sheher and Seidi-Sheher (the latter I have not seen) have that reputation; and the valley of the Irmak deserves it.

Amblada was a city of Prov. Galatia from 25 B.C. to 297 A.D. When the southern half of Prov. Galatia was made into Prov. Pisidia (with the addition of Metropolis and Apameia from Asia, Sagalassos and some others from Pamphylia, and probably Savatra and Hyde from the Tres

<sup>1</sup> Hill, *Brit. Mus. Catalogue, Lycaonia, &c.*, p. 31.

<sup>2</sup> On the spelling *Histor. Geogr.* p. 417.

<sup>3</sup> On the high value of the Latin rendering in some cases see Talbonda in Section II, *ante*.

<sup>4</sup> Imhoof, *Kleinas. Münzen*, ii. p. 355, prefers the interpretation *Φιλῶ(ξενος?) Ἀρτεμ(ιδάρου?)* or similar names (like Diomedes on coins of Parlais); but I cannot think this so probable.

Eparchiae), Amblada was included in the new Province. When about 371, Prov. Lycaonia was constructed out of parts taken from Prov. Pisidia, Isauria, and Galatia, Amblada was again transferred to the new Province. We may expect that Dr. Jüthner's intended work will throw much light on its history, and on that of Vasada (Section 21).

Petrus bishop of Amblada is mentioned at Concil. Const. 536.

21. VASADA was discovered by the Austrian explorers at the other site on the east side of the Irmak, at Kestel Dag. This city also was in Prov. Galatia from 25 B.C. to 297 A.D.; but then was included in Prov. Isauria.<sup>1</sup> About 371 it was transferred to the new Prov. Lycaonia.

At Concil. Const. A.D. 536 the signature Γοργόνιος ἐπ. Οὐραδίας *Gorgonius ep. Vadatae* is probably to be interpreted as of Vasada (as is suggested in the margin of the *Acta*).

22. MISTHIA and Pappa were the two cities of the tribe Orondeis, and must therefore have been conterminous. We have therefore to find a place for Misthia adjoining Pappa and yet in Prov. Lycaonia. The situation proposed by Dr. Jüthner at Fassiller suits this condition, and his suggestion is raised to practical certainty by two considerations: (1) the *Kastron* and the military history of Misthia (see below): (2) the incident narrated by Basil *Epist.* 188, addressed about 374 to Amphilochius bishop of Iconium. This incident, obscure and insufficiently explained, is set in a clearer light by the localities.

A bishop Severus had ordained Cyriacus of Mindana as presbyter in a village or town subject to Misthia. Yet Severus made Cyriacus swear that he would not leave Mindana, evidently intending to leave the other place to the old presbyter Longinus (who had been deposed for misconduct, but whom Severus favoured and desired to leave practically undisturbed). Severus therefore had been in authority over Misthia, *i.e.* he was metropolitan of the Province to which Misthia belonged, either Isauria or Pisidia. Afterwards Misthia passed to the new Prov. Lycaonia about 371,<sup>3</sup> and thus came to be under Amphilochius, bishop of Iconium, the metropolis of the

<sup>1</sup> Gelzer's view that *Theodorus Vasadensis* is erroneously given in Isauria, *Act. Conc. Nicaen.*, and should be placed in Pisidia, can hardly be right. If Isaura was the metropolis of Prov. Isauria, its authority can hardly have stopped short of Vasada: see also Section 22.

<sup>2</sup> The order in Anon. Rav. p. 103, Pappa, Misthia, Antiochia, furnishes no trustworthy evidence that Misthia was on the road Pappa-Antiochia. That road lay entirely in Byzantine Pisidia, but Misthia was in Byzantine Lycaonia.

<sup>3</sup> See Section 19.

new Province, who then had to solve the difficulty caused by Severus's action.

In his letter Basil directs Amphilochius to write to Severus in terms which we cannot imagine him addressing to the metropolitan of Pisidia. Therefore we conclude that Severus was bishop of Isaura Palaia, and as such metropolitan of Prov. Isauria before 371.<sup>1</sup> Basil directs Amphilochius to treat Severus almost as if he were now subject to Iconium; and we can imagine that there was some difficulty in their relations, until it was finally settled that Isaura should be an autokephalous archbishopric. It appears as such in the *Notitiae*.

The problem was how Cyriacus could perform his duties at the village under Misthia, and yet reside at Mindana. Basil advises Amphilochius to transfer the village from Misthia to Vasada; we see then that the village lay between the two bishoprics, perhaps about Homa or Ivregil. Now the transference would not shorten the distance from Mindana; and, if the change made it easier for Cyriacus to perform his duties, the reason must be that he often had occasion to be in Vasada. In other words Mindana was under the bishopric of Vasada;<sup>2</sup> and Cyriacus, as a priest under Vasada, could better perform his duties if his other charge also was under Vasada. Further, it is evident that Misthia and Vasada must have been conterminous, and this unnamed village must have been near the boundary. The incident is easily intelligible, when Misthia is seen to be at Fassiller; there is no other place which is at once near Pappa and near Vasada. It is also obvious that Misthia was in Prov. Isauria 297-371 A.D.

That Severus was Bishop of Isaura is clear also from the fact that he had authority over Vasada (under which Mindana was), for Vasada was in Prov. Isauria 297-371 (see Section 21). He seems to have died or migrated shortly after, as Basil *Ep.* 190 discusses the appointment to the vacant see of Isaura.

If the site of Mindana could be found, this explanation would be confirmed or disproved. Now Mindana is obviously the same name as Bidana; the variation between *nd* and *d* is well known as peculiarly characteristic of Pamphylia, and the interchange between *m* and *b* is common. Bidana, the birthplace of St. Conon, is said to have been 18

<sup>1</sup> He was *metropolitanus in Isauro* (a phrase in Concil. Nicaen. which is often misunderstood). Seleuceia, previously a bishopric under Isaura, became metropolis of Isauria in 371.

<sup>2</sup> The Benedictine editors in a good note draw this inference, and conceive the situation as we do, though topographical ignorance affects their account.



stadia from Isaura Palaia : in *Histor. Geogr.* pp. 18, 370,<sup>1</sup> 402, it is placed conjecturally at Tris Maden,<sup>2</sup> and *stadia* is regarded as a mistake for *miles*.<sup>3</sup> The name *Maden* might be the old *Midan*, assimilated to the Turkish *Maden* (i.e. mine, *metallum* ; but there are no mines at Tris Maden). The territory of Vasada would naturally reach down to the neighbourhood of Midan-Bidana. Still, this identification of Mindana-Bidana with Tris-Maden must remain uncertain, as the distance from Isaura does not suit.

The Castle of Mithia, τὸ Κάστρον Μισθείας, is the lofty kale on the hill between Fassiller and Kara-Assar, which was examined by my companions Mr. Cronin and Mr. Wathen in 1901. It is a very strong place, dominating the valley of the Irmak. Its capture by the Saracens in 712 is recorded as an important event by Theophanes, p. 382. About 900 it was vainly besieged by the Saracens during a raid into the Anatolic Theme. This strong castle made Mithia an important place in late Byzantine time ; and it was elevated to the rank of an archbishopric before 869 A.D.<sup>4</sup>

The archbishopric ἡ Μίσθεια καὶ ἡ Κολώνεια in *Notitia* x. seems to be a mere error of the scribe. Koloneia of Cappadocia had for a long time been an archbishopric following immediately after Mithia in dignity. It was promoted to be a metropolis, probably by Isaac Angelus 1185–95 A.D. ; and in *Notitia* x., which presents the ecclesiastical condition about 1190–1220, Koloneia appears in its proper place as 56th among the metropoleis. By a mistake the scribe added it to Mithia (thus giving it twice), as if the two were one bishopric. He could not give it in the place following Mithia, as the order and number was fixed : Soteriopolis of Phasis now held the place immediately after Mithia.

23. HOMONADES.—This tribe was partitioned between the Byzantine Provinces Pamphylia and Lycaonia after 372. A Pamphylian bishopric of this name is mentioned at Concil. Const. 536 (Φωτίνος Οὐμανενδεωτών), while the Lycaonian bishopric occurs in 381, 451, and 692.

Strabo, p. 668, places the Homonades between Isaura Palaia and the Pisidian frontier, for he says that Cilicia Tracheia extends up to the northern skirts of Taurus about Isaura and the Homonades as far as

<sup>1</sup> The suggestion there made that Bidana was Leontopolis is rejected in my paper on Lycaonia.

<sup>2</sup> See Hamilton *Discov. in Asia Minor*, ii. p. 338.

<sup>3</sup> The same error of using *stadia* for *miles* is pointed out in *Histor. Geogr.* pp. 190, 251, 258.

<sup>4</sup> Basil, archbishop of Mithia, was present at the council held in that year.



Pisidia.<sup>1</sup> Isaura was not included in Cilicia Tracheia, for it was classed as part of Lycaonia (Strabo, p. 568). The Homonades are excluded from Pisidia (Strabo, pp. 569, 570, 679); but Strabo, p. 569, seems to include them in Cilicia Tracheia; he says that the Cilicians killed Amyntas when he made an inroad into (the country of) the Homonades, and a few lines lower he clearly implies that it was the Homonades themselves who killed Amyntas.<sup>2</sup> Moreover, he says that Cilicians and Pisidians provoked the war by infesting the Phrygian lowlands;<sup>3</sup> but he then describes the war in detail as being against the Pisidians and the Homonades. Cilices and Homonades are interchangeable on p. 569.

Further Strabo describes the Homonades as inhabiting the lofty and precipitous parts of Taurus, and possessing also a plain, hollow and fertile, divided into many glens, round which lie the peaks and caves in which they dwell. This plain must be the level country on Lake Trogitis, which lies against the ridge of Taurus, so that the Taurus surrounds it east and west, and rises very steep almost from its southern shore at some points; while glens run up from the edges of the Lake into the mountains around. Dr. Jüthner makes Kembos-Ova this hollow plain.

Finally the Homonades stretched rather far to the west and south, for they adjoined the people of Selge and of Katenna.<sup>4</sup>

The Homonades, then, were the tribe which inhabited the mountains on three sides of Lake Trogitis, and extended south to near Katenna, west to near Selge, and east to the neighbourhood of Isaura. They bordered on the Pisidians, and were the extreme north-western tribe of Cilicia Tracheia. The north-eastern part of their territory belonged to Byzantine Lycaonia, with its centre and capital probably at Sedasa (*Histor. Geogr.* p. 335); and the southern and western part was in Byzantine Pamphylia, as we see from the *Notitiae*, though Hierocles, who gives them under Lycaonia, did not give them also in Pamphylia.

It is therefore clear that the south and west coast of Lake Trogitis was assigned to Byzantine Pamphylia, while the east belonged to Lycaonia.

<sup>1</sup> μέχρι τῶν προσβόρων πλευρῶν (ἰ.ε. τοῦ Ταύρου) τῶν περὶ Ἰσαυρὰ καὶ τοὺς Ὀμοναδείας μέχρι τῆς Πισιδίας.

<sup>2</sup> Hence μέχρι in the preceding note is used in two senses, it includes the Homonades and excludes Pisidia and Isaura.

<sup>3</sup> This term includes the district of Antioch and Apollonia (and perhaps also the valleys of the Limnai and Karalis, though elsewhere Strabo regards them as Pisidian).

<sup>4</sup> Συναφεῖς δ' εἰσὶ τοῦτοις οἱ τε ἄλλοι Πισίδαι καὶ οἱ Σεργεῖς. Kotenna again adjoined both the Selgeis and the Homonades: Strabo, pp. 569, 570.

24. DALISANDOS.—Of this city nothing is known ; but it struck coins as a member of the Koinon of the Lycaonians, and its site should be as near the Lycaonian plain (where all the other cities of the Koinon lay), as is consistent with its inclusion in Byzantine Pamphylia. This points to a situation at the southern or the northern end of Seidi-Sheher Lake ; and Seidi-Sheher or the immediate neighbourhood seems the most probable locality for a city of the Koinon.

Hierocles arranges his list of Pamphylia Prima (*Histor. Geogr.* p. 415) according to roads and river valleys, exactly as in Lycia (*ib.* p. 424), but beginning on the west : (1) descending the Eurymedon (Selge, Aspendos) : (2) ascending the Melas (Side, Serna or Semnea?, Lyrbe?, Kassai? [Etenna], Kotenna, Erymna)<sup>1</sup> : (3) coast-road (Korakesion, Syedra) : (4) east frontier (Karallia, Kolybrassos). Part of Isauria (containing Karallia,<sup>2</sup> Section 19) was incorporated in Pamphylia when the Province was constituted in 74 A.D. (*Histor. Geogr.* p. 252). Hence a Proconsul of Lycia-Pamphylia-Isauria is mentioned in an inscription *B.C.H.* 1887, p. 350 f. ; just as another governor has the title of Lycia-Pamphylia-Phrygia,<sup>3</sup> because Pisidian Phrygia was incorporated in the Province in 74. Both those titles are incomplete ; but this way of enumerating the countries in a Province was always capricious and merely vain-glorious, for the countries were not official administrative sections of the Province (as is clearly shown in the varying lists of Prov. Galatia, see *Histor. Geogr.* p. 253).

25. DOUBLE BISHOPRICS. Bishops often tried to extend their authority over neighbouring towns, which previously had bishops of their own ; Basil, *Ep.* 190, protested against this and took measures to prevent it ; the law forbade it (*Histor. Geogr.* p. 93) ; yet it was often successful. When one of the towns was greater or more famous, the bishop was usually designated from it ; but the full title stated both cities (e.g. *ὁ Σελευκείας ἡτοι Ἀγρῶν*), though one of the two names was often dropped

<sup>1</sup> Probably a dislocation has put here some of the queried names and eliminated Etenna : Kassai was perhaps near Karallia, Section 19, also near Serna-Semnea (*Histor. Geogr.* p. 417). Lyrbe perhaps is the site marked Seleucia by R. Kiepert. Those who have not studied the problems of Anatolian topography will accuse me of using 'dislocations' too freely ; but it is plain that dislocation has occurred in most of the lists.

<sup>2</sup> Also Syedra (Steph. Byz.). Theodora Syedrissa buried her husband, an Isaurian, at Olympus in Lycia (Heberdey-Kalinka, *Zwei Reisen in S.W. Kleinasien* p. 34).

<sup>3</sup> *Acta Nestoris* (Feb. 26), the oldest form, published *Rev. Arch.* 1884 i. p. 225, where perhaps *Φρυγίας ἀπάσης* (a manifest falsehood) is a corruption of *Φρυγίας Πισιδίας*.

through chance or for brevity, in a quite capricious way (compare Section 18).

But occasionally, through pure error, the two names were separated and numbered as two bishoprics in the lists. Thus Mesotimolos-Blaundos (*Not.* xiii, *Histor. Geogr.* p. 127 f.) becomes two bishoprics in many *Notitiae*: Prakana-Diocaesareia is one in *Concil.* 787, (*Histor. Geogr.* p. 364), two in De Boor's *Notitia*: Prymnessos-Akroenos was perhaps one, though divided in all the *Notitiae* (*Histor. Geogr.* p. 139): many similar cases have been pointed out, or still remain for detection (some given in my paper on Lycaonia). Similarly, through pure blunder, the city Apameia-Kibotos or Seleukeia Sidera is divided and numbered as two bishoprics (*Not.* I., *Not. Epiphanii* in Gelzer p. 541). But Hierocles intentionally gave double bishoprics as two cities in his lists, *e.g.* Pappa and Sinthandos (see below).

Sometimes a great city of Roman time lost importance in Byzantine time, and a town or village formerly subject to it became the chief centre of population. The old ecclesiastical name, however, often continued in use long after the old city had decayed to a mere village; but in the Councils of 787-879 the new names sometimes appear;<sup>1</sup> and Leo VI. about 900 often recognized them in his reformed lists. Thus Colossai and Derbe probably sank into insignificance in the fourth century, while Chonai and Possala grew; but the latter names are not found in the *Notitiae* before 900.

Many examples of the practical value of these principles are given in *Histor. Geogr.*; but, as they have not found attention among the few who study this subject, I add three examples. (1) The bishop of Arabissos and conjoined cities (chiefly Ablastha, now Albistan) is styled *ὁ Ἀραβισσοῦ καὶ λοιπῶν* in *Nova Tactica*, yet Gelzer, p. 579 *vermag den Zusatz nicht zu erklären*, and inserts a number before *καὶ* so as to make a separate bishopric Lypa (or Loipa). That is exactly the process by which the ancient scholars who copied the *Notitiae* invented separate bishoprics like Akroênos.

(2) Olympos and Phoenica were one bishopric; the names alternate in the *Notitiae* (*Histor. Geogr.* Table facing p. 424). Methodius, bishop of Olympos, was therefore also bishop of Phoenica. Not understanding this

<sup>1</sup> Often those new names were really old Anatolian towns, which had long been kept down by the Graeco-Roman cities, and regained the upper hand as Hellenism died and Orientalism revived in Asia Minor: *Histor. Geogr.* pp. 25, 87. In *Conc. Const.* 381 some local names are found, *e.g.* Passala for Derbe; actual facts were more truly given in the *Concilia* than in the *Notitiae*.

Jerome says he was translated to Tyre in Phoenicia (*Class. Review*, 1893, p. 311 f.).

(3) In Section 10 it is maintained that Siniandos and Pappa were united in one bishopric till c. A. D. 900. After that argument was printed, I observed that the double title, whose former existence was assumed in order to explain the observed facts, actually survives in the extremely corrupt lists *Concil. Nicaen.* To Mr. C. H. Turner's excellent edition<sup>1</sup> this evidence is due: even the elaborate edition of *Patrum Nicaenorum Nomina, soc. opera* ed. Gelzer, Hilgenfeld, Cuntz, Leipzig, 1898, exhibits it insufficiently.<sup>2</sup> Mr. Turner's parallel texts show that Academius is called bishop of Papa<sup>3</sup> in families I. II. III., and of Mustena in V.; this implies a double bishopric Papa or (corrupt) Mustena: and Family IV. preserves the double entry, *Mortinensis Paponi*[us].<sup>4</sup> The name Papa is here evident; but what is the other name, hidden under this extraordinary corruption? The clue lies in the common tendency to transpose the letters in syllables (see Section 12): Family I. has *Acumedi*us for Academius, and so *Mus-ten-ensis* implies an older *Sum-net-ensis*, a corruption of *Sun-nad-ensis*.<sup>5</sup> The forms Synnada, Sinnâda, occur in *Epist. ad Leonem*, A. D. 458, and in Ibn Khordadbeh (trans. de Goeje p. 74). Those who study the local names in Byzantine lists (especially in the Latin versions), will recognize that these corruptions are in accord with many other cases<sup>6</sup>: some names are unintelligible, when they occur only once. Thus De Boor, p. 580 has misunderstood several names in his Isaurian list, where corruption has run riot: *Μουσάδων* (i.e. *Μουσβάνδων*) and *Τελουβίτου* (i.e. *Ἰουλιουσεβαστοῦ*) he takes as equivalent to *Κοδάκων* and *Σελινοῦντος*; etc. Unfortunately editors often neglect variants which seem absurd; but Mr. Turner's thorough statement of the evidence shows how valuable even such an absurdity as Paponi may be.

<sup>1</sup> *Ecclesiae Occ. Monumenta iuris antiquissima*, Fasc. i., Oxford, 1899, p. 71.

<sup>2</sup> It contains enough to show the case clearly when explained, but not to enable me to discover it.

<sup>3</sup> Corrupted *Papon*, *Papho*, *Cariae*, *Popa*, *Paro*, &c., implying original Latin *Paporum* from Greek *Πάπων* (spelling due to local pronunciation Pâpa, not Pappa).

<sup>4</sup> Or perhaps *Paponi*[ensis]: other MSS. show variants, *murtinensis*, *piopaporum*, *piaporum*: from which Mr. Turner elicits *Murtinensis Paporum* (so Gelzer also). The forms in the Latin *Acta* of the Councils were often inferred very ignorantly from the Greek original genitives, e.g. *δ Πασσάλων* at *Concil. Const.* 381 was made into *Passalonensis* for Passalensis.

<sup>5</sup> But see footnote 1 on p. 273.

<sup>6</sup> Gilsatenus (Sillyon), Pellensis, Codri, occur in *Epist. Pamph. Prov. ad Leonem*, 458: Senna, Serna, Semnea, Sesennia (*Histor. Geogr.* p. 417): Geonensis (Lagina), Gelzer *Byz. Zft.* 1903, p. 129 f.

The name which was corrupted in such remarkable ways (Section 10) evidently contained Pisidian sounds which could not be represented accurately in Greek letters, one approximating to *r* (represented in Greek by *ι* (for *γ*), or by *ρ*, or by *ν*), the other preceding it, a nasalized sound, given in Greek by *ν* or *μ*, or *ντ*. The name, therefore, was like *Sinrad*, giving in Greek *Σύνναδα*, *Σινιανδός*, *Σιντρανδός*, *Σιτριανδός*, *Σινθανδός*, *Σύμβραδα*,<sup>1</sup> forms which were further corrupted by errors of scribes. The variation of accent is evident in the authorities. Anatolian names involving *n*, *γ* or *w*, and *r* were peculiarly liable to variation in Greek: compare *Zemrut-Zulmand* (see my article on *Lycaonia*<sup>2</sup>). The variation *-ados*, *-ανδος* is familiar and common.

## NOTES ON THE TABLE OF BISHOPRICS.

1. Lequien (quoted from Gams *Series Episcoporum*, as *Oriens Christ.* is not accessible in Aberdeen) has the following differences from our Table.

(1) Paulus of Sozopolis, 680, 692, is given only in 680.

(2) Leo *οικονόμος καὶ τοποτηρητής* of Sozopolis, 787, is omitted.

(3) Florentius Hadrianopolitanus, 451, 458, is given only in 451.

(4) Justinianopolis and Conana omitted.

(5) Georgius Galai (*i.e.* Sagalasi), 692, is understood as Parlai (perhaps rightly?).

(6) Theodosiopolis omitted entirely in 431, 451, and altered to Eudoxiopolis in 458.

(7) Theodorus Uzensis, 325, assigned to Zorzila: he was bishop of Hyde (which was in Prov. Pisidia from 297 to 371 A.D.), see LYCAONIA.

(8) Heraclides Tituensis or Thicusitanus in Pamphylia is made bishop of Tyriaion. He was bishop of Panemouteichos, *Hist. Geogr.* p. 409. The first element Panemu was mixed with the preceding bishop Mydus Petnelissensis (producing Pentenessensis, Paneminensis, Panemu). Gelzer *Byz. Zft.* 1902, p. 128, rejects this and considers that there were two bishops of Panemouteichos, either rivals or one sick and the other representing him—a theory of despair.

(9) Macedo Xanthensis, Zandolensis, in Prov. Lycia is made bishop of Zorzila.

(10) Theodoulos Apameae, 381, is a mere blunder.

(11) Adon Lyciae, *i.e.* L[aod]iciae, a doubtful interpretation. Lequien omits, perhaps rightly.

2. Phogla or Phloga, given in *Not. De Boor* where Tityassos and Parlais might be expected, is perhaps a mere error, derived from *Acta Conc. Nicaen.* ii. (with which that *Notitia* has close relations). There *Νικηφόρος Φλόγων*, Nicephorus Phlogon, appears several times at the end of the Pisidian list, but really he was bishop of Pogla and belongs to the Pamphylian list, which follows the Pisidian. In some *Actiones* Nicephorus appears surrounded by Pamphylian bishops.

3. The bishoprics in *Conc. Const.* 692 all have the addition *πόλεως*, hence *Μανοπόλεως* is lest taken for *Μαλοῦ πόλεως*, though *[Τυ]μάν[δ]ου πόλεως* is possible.

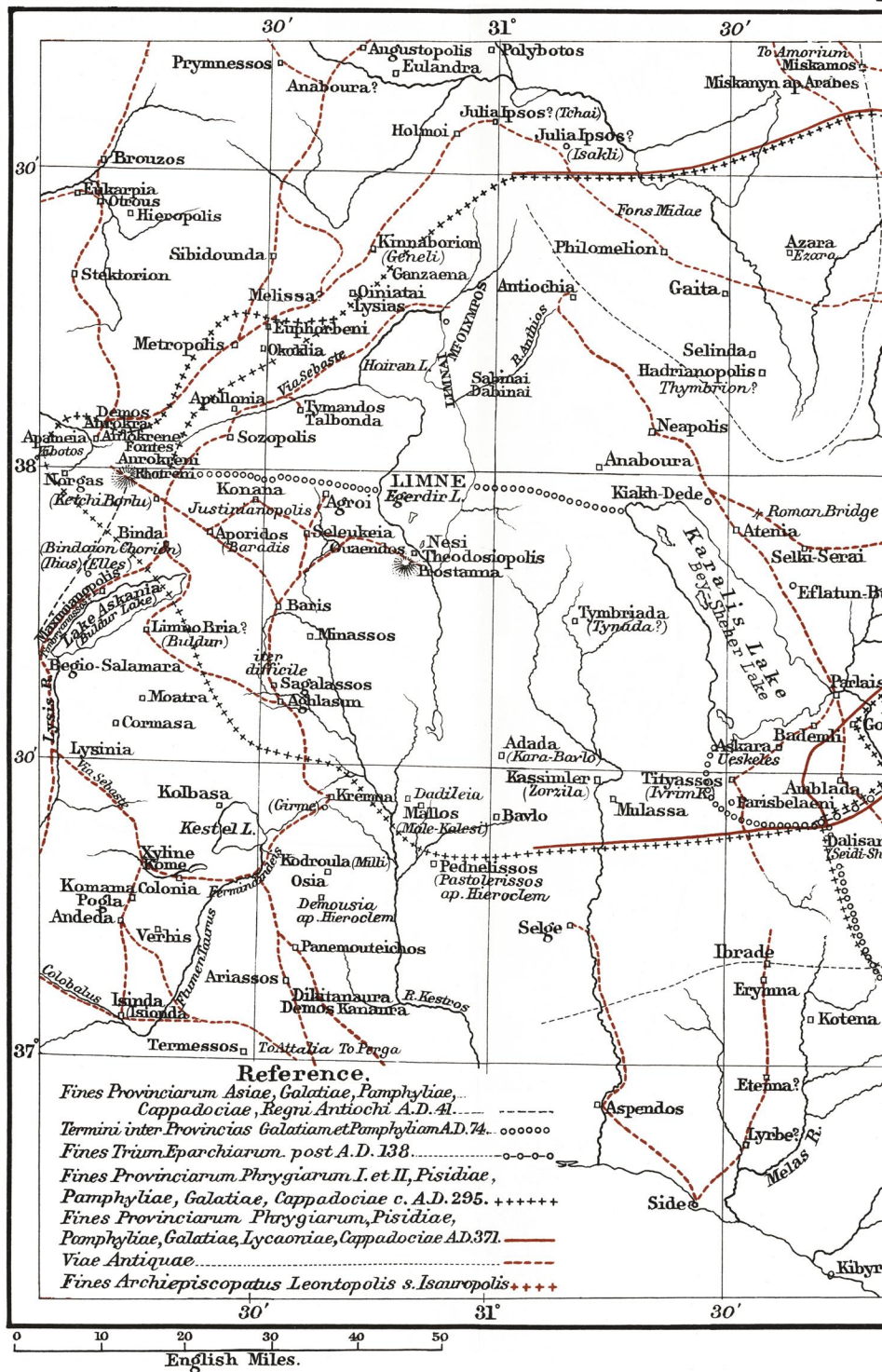
<sup>1</sup> *Σύμναδα* (corrupted *Sumneta*) in *Act. Conc. Nicaen.*: Subrada (which Pinder and Parthey take for Savatra) in *Anon. Rav.* p. 103, in a group of Pisidian and Pamphylian cities (being on a great Roman road, it is to be expected in the *Anon.*).

<sup>2</sup> This article, often quoted in the preceding pages, will be published in *Jahreshefte d. Oesterr. Inst.* 1904, *Beiblatt*.

W. M. RAMSAY.

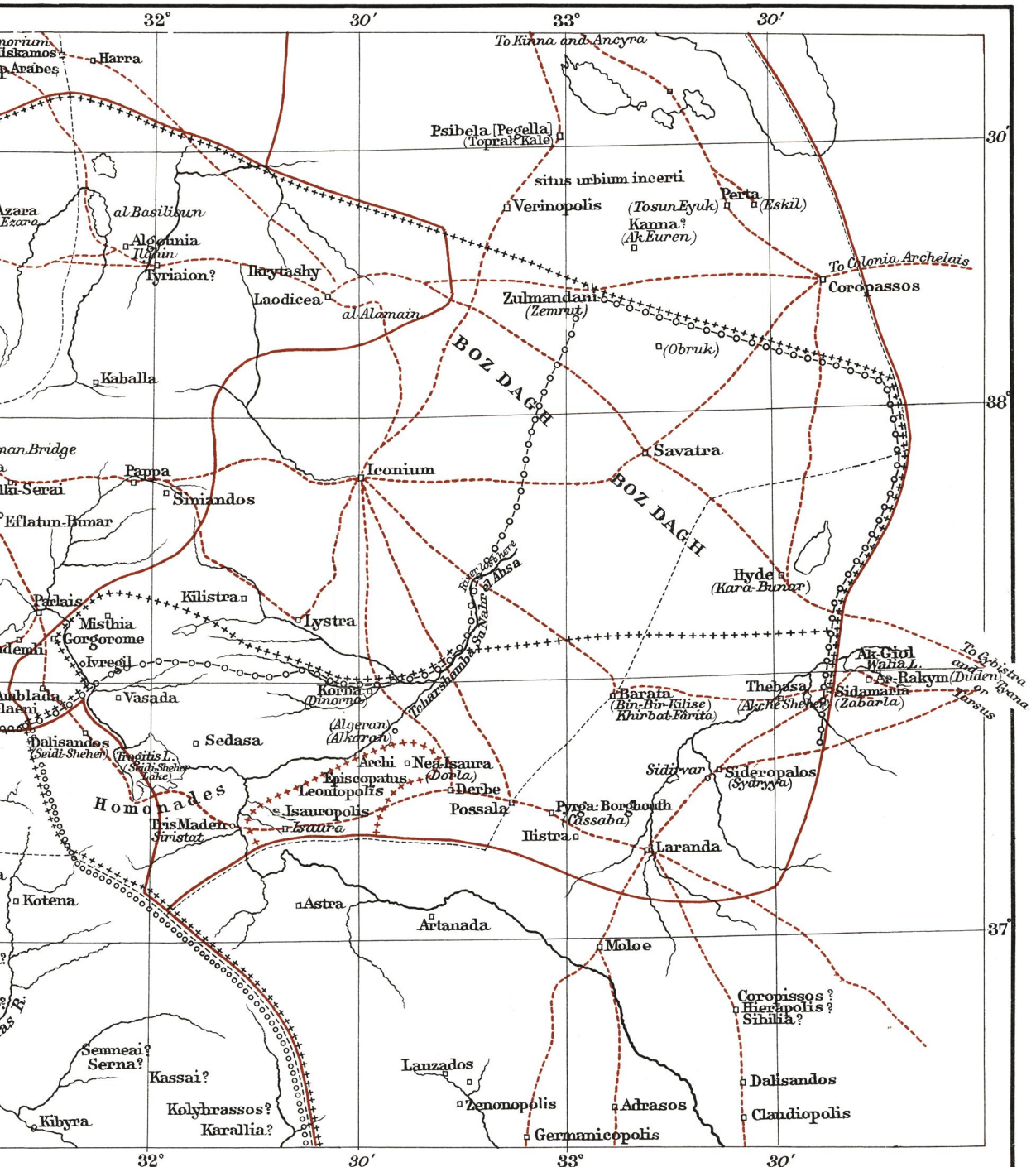
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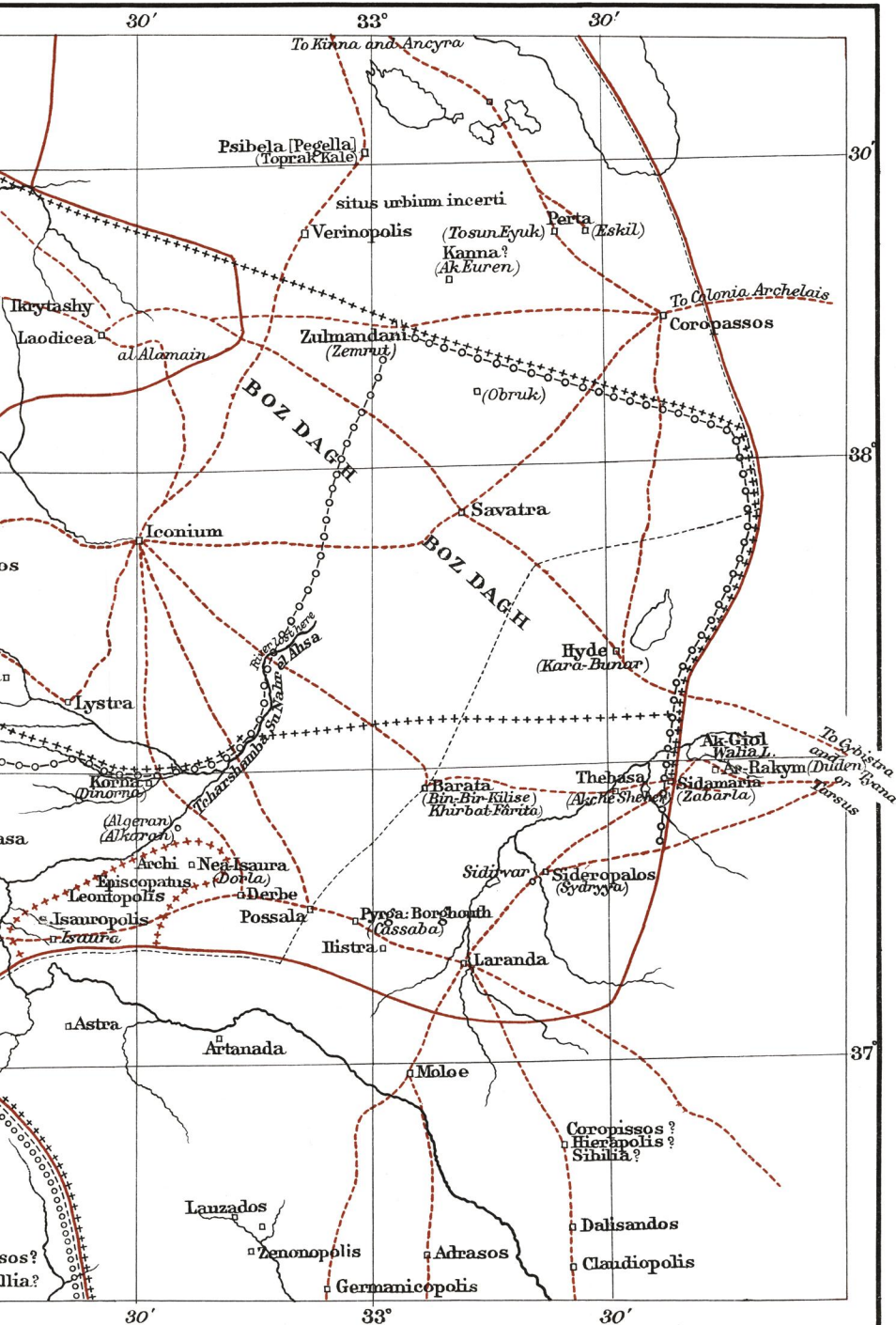


# PISIDIA.

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